B'NAI B'RITH MAGAZINE

THE NATIONAL JEWISH MONTHLY

Volume 45, No. 3 December, 1930

In This Issue

ANTI-SEMITISM, THE DISEASE AND ITS CURE
By Max Hunterberg

A DAY WITH CUZA IN THE ROUMANIAN PARLIAMENT
By Joseph Leftwich

THE RABBINATE AND SOCIAL BETTERMENT
By Dr. Abraham Cronbach

THE BROADWAY SCENE
By Heyman Zimel

A LOP-SIDED GENIUS
By Harold Berman

Pacific School of Religion Berkeley, Calif.

AND OTHER FEATURES
Salo Baron Reviews "The Lost Tribes a Myth"; Melville J. Herskovits Reviews "Hebrewisms In West Africa"; Edward Chauncey Baldwin Reviews "Traitor! Traitor! The Tragedy of Alfred Dreyfus"

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. . . Be nonchalant

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THE

B'NAI B'RITH MAGAZINE

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Table of Contents

	Page
Editorial Comment	77
Anti-Semitism, The Disease and Its Cure—By Max Hunterberg	80
A Day with Cuza in the Roumanian Parliament—By Joseph Leftwich	83
A Lop-Sided Genius—By Harold Berman	85
The Broadway Scene—By Heyman Zimel	88
The American Jew Behind the Mast—By Rabbi Leon Spitz	90
Aims of the Hillel Foundations—By Rabbi Bernard Heller	92
A Cross-Section of Jewish Life	94
We See in the Papers	96
The Rabbinate and Social Betterment—By Dr. Abraham Cronbach	97
A Parisian Artiste—By Jacques Bielinky	100
The New Social Worker—By Nathaniel Davis	102
Rabbi Isaac—By H. S. Baron	104
Among Our Contributors	106
The Printed Page	107
News of the Lodges	110
Across the Seas	115
Humoresque	116

Editorial Comment

Christmas Trees in Jewish Homes

TO SENTIMENTAL JEWS who plant Christmas trees in their living rooms, "for the sake of the beautiful symbolism," we recommend a trial of the loveliness of Chanukah symbolism.

"Oh," these rapt Jews exclaim, "it is for the poetry and not for the religious significance that we have a Christmas tree in our house."

We answer them: "But the poetry of your own faith misses your ears and its pageantry escapes your eyes. You embrace Santa Claus, but your children know nothing of the invisible gentle prophet to whom the doors of Jewish homes are opened on Passover eve.

"Poetry? For their faith your people fought and perished 2,000 years ago, and battalions of the faithful conquered armies of the king. . . . Caught in secret worship of their forbidden God, they surrendered to death rather than resist; for it was the Sabbath day.

"And when at length they had taken Jerusalem again and had cleansed the temple, they found in the lamp of the perpetual light enough oil to last only a day; but, lo, it burned eight days! A myth, sir? It is poetry, lovelier than that which sings for you in your Christmas tree.

"And in the week of Chanukah we light these candles, one for each of the days in which the oil burned so miraculously in the temple; that the children may understand that the light which was kindled then has not been quenched even unto this hour."

* * *

Israel is Seen United

COMFORTING it was to see Jewry united last month. Orthodox, and Reform Jew, Zionist and non-Zionist were for the occasion one. It was one voice.

This unity had to do with the British white paper in which Jewish immigration to Palestine and Jewish ownership of land in Palestine were restricted. It seemed for the while that we had returned to that noble time—during the war and several years thereafter—when Israel was one house.

Again the leaders of the divisions sat together on platforms in meetings; again they spoke the same language and the voice of one was like an echo of his neighbor's.

And who may chide Jewry, saying, "It is only in distress that you are united? In happier times you fall apart, and go your different ways, and even deal despitefully with one another."

To our thinking this is the finest of loyalties. . . . A family is scattered, and some of the children have

grown rich while others struggle in obscurity; and some of them pursue ways of life that are distant from the ways of their brethren; and, indeed, it is only on holiday occasions that they remember each other with cards.

Then a calamity falls on one of the children. From his distant place the rich brother comes to help. The sister rushes to the side of the troubled one. And one and another of his brethren leaves his work to hasten to his aid. And so in a few hours the scattered family is brought together by one affection.

This is the noblest manifestation of family life. . . . And this is Israel. . . . We are not merely a congregation but a family. . . . Oh, we quarrel. . . . We get angry. . . . We dislike the ways of brethren.

But let one group suffer and we forget that yesterday we quarreled, and rush to the mass meeting, sit together. . . . Zionist, non-Zionist, Orthodox, Conservative and Reform, Jews of the early immigration and Jews of the latter immigration, all together. . . . The brother is in distress and nothing else matters.

And so Israel lives and has lived—and may it continue to live—by the spirit of the loyal family.

* * *

The Honor of the Jewish Name

A TERRIBLE grief fell upon the parents of Abram Goldenberg in Bucharest, Roumania, last month. Abram had been arrested by the police for being one of several Communists who had made an unsuccessful attempt on the life of Yaida, a member of the Roumanian government.

It was sad enough that their son had permitted himself to participate in a criminal conspiracy, but more bitter was it to them that all the Jews were being blamed. Roumanian students were preparing a demonstration that might result disastrously for Jews. Then the sorrow of the parents for the sin of their son was swallowed up by grief for the misfortune that might befall their people. They could bear alone the shame their son had brought upon them, but Jewry must not suffer for it. He had dishonored their name but they must guard the honor of the Jewish name.

They hastened to the authorities.

"Our son's sin is grievous enough," they said, "but it is only his sin and the shame is only our shame. We wish it to be made public that it is our desire that only he be punished and we plead that there be no blame placed against the Jews. Our son alone is guilty of this."

The Minister of the Interior caused their plea to be made public with a note of their own in which they protested against the injustice of holding all Jews responsible for the sin of one.

The demonstration against the Jews did not occur.

* * *

Our Own Pilgrim Fathers

THEY came in steamships, deep in the steerage, fleeing from oppressions. Strangers they came, penniless, knowing not the language, scorned at times . . . "Jew! Jew!"

With brave feet they walked in the new land, bending under packs, sweating on the hot roads, sometimes driven off when they sought shelter for the night . . . "Jew! Jew!" . . . Happy for the friendly word.

Faithful men! They might hunger but something must be saved for their distant families from th meager earnings. . . . A dollar here, a dollar ther . . . in a little while there would be enough for th ship ticket to bring them over. This was the drean that was like God's pillar of light in the darkness o their days on the weary roads under their packs.

They carried temples in their hearts however fa they went from Jewish life, and the *Sh'ma* remained familiar on their lips; and in the morning, even i the strange places, they turned their faces to the Eas briefly, silently, to proclaim the ever-living God.

The packs on their backs grew into stores and they settled in this community and that . . . "A Jew i town, a Jew in town!" . . . For in those times the sight of a Jew was rare in the distant places. They were the faithful guardians of the Jewish name and by honorable dealing and by righteous conduct caused the name of Israel to be held in respect among strangers.

Out of vestiges of existence they made a good life and when in any place they had gathered in sufficient numbers they erected a synagogue that this Judaism might be handed down to their children. They became honored men in their communities and at length were gathered to their fathers. . . . "A good man, a noble gentleman," was said of them.

These were the pilgrim fathers of Israel in America. The good life their children enjoy is of their making; they came, wanderers, and stayed to increase the well-being of their communities, to contribute their idealism to the common good, to make the name of the Jew respected in their own persons.

At Thanksgiving time when we are honoring pilgrim fathers, it is good also to do reverence to these.

* * *

A City Without Prejudice in Politics

IT IS our pleasure to report again on the complete absence of religious prejudice in politics in Cincinnati, the home city of B'nai B'rith. In that city two distinguished Jews were candidates on one of the county tickets in the recent elections—Samuel Ach for County Commissioner, Edgar Friedlander for County Treasurer.

Their case is interesting because it exemplifies how the character of a Jew may transcend and overshadow any prejudice that may exist. For throughout a rather bitter campaign, it was not even whispered in politics, "These men are Jews," or "There are too many Jews on this ticket."

Not that either Mr. Ach or Mr. Friedlander is not generally known as Jews; both are prominent in Jewry.

They had come to stand in the public mind as lofty exemplars of citizenship. Their unselfish public services had long ago elevated them far beyond the reach of any stones of prejudice. Their political independence, their single-mindedness, were purities that anti-Semitism, if it existed, dared not approach to attack.

They were opposed by a powerful political organization, and their opponents were most popular men; but Mr. Friedlander was first in majorities attained by the candidates on his ticket and Mr. Ach was second.

The campaign of the independent group, under whose auspices these two were candidates, was led by another idealistic Jew, Murray Seasongood, former mayor of Cincinnati, whose leadership in these past

tive years has established Cincinnati foremost among well-governed American cities.

Ach, Friedlander and Seasongood are not in politics as Jews, but the profound respect they enjoy in the community flows from the Jewish idealism which they have applied to the work of public life.

Another Cincinnati Jew, Gilbert Bettman, was re-elected Attorney General of the State and in his county he attained the largest majority among state candidates.

* * *

And Two Governors Who are Jews

IF IT delights us that two Jews have just been elected governors, it is because they are representative citizens, men of distinguished character. Only the elevation of worthy Jews should give satisfaction to Jewry.

Nor do we delight in Jewish governors because there is any profit for Jewry in such distinction. Indeed, we have little use for any candidate who runs as a Jew for Jews. Our pleasure at the sight of two Jewish governors flows from the fact that two great states have surmounted the current prejudices.

They have honored themselves as much as the men they elected. The result is symptomatic of the end of the hooded and masked intolerance that swept the middle-west and west a few years ago. It would not have been possible in the evil time when wizards and cyclops were spreading prejudices which were destined to die by the corruption of their authors.

Governor-elect Julius L. Meier of Oregon is a Ben B'rith and an active one, founder of the B'nai B'rith camp for boys and girls near Portland, a trustee of his temple, president of the Portland Jewish Shelter Home, a lawyer and merchant, an independent in politics.

Governor-elect Arthur Seligman of New Mexico is active in Jewish affairs in his state, a merchant, a banker, a Democrat.

We congratulate the liberal states of Oregon and New Mexico. Besides that these states took to themselves Jewish governors, the state of New York voted to retain its lieutenant governor, Herbert Lehman.

There are eight Jewish congressmen, and no such resume as this would be complete without recording that Sol Levitan has been elected treasurer of the state of Wisconsin for the fifth time.

His probity has become a tradition in Wisconsin. To defeat him would be regarded there as reprehensible as to defeat honesty, righteousness or any of the other fundamental virtues.

* * *

In Which the Stepson is Embraced

ONCE upon a time a cruel man drove his stepson from his house with beatings.

"And good riddance," said the man, for the lad had been a grievous irritation to his sight.

Now it fell that the boy went to the capital of the land and some 30 years later he was none other than the prime minister. His stepfather was still alive on that occasion when the prime minister returned for a visit of honor to his native village.

The villagers had assembled on the edge of the hamlet and foremost among them was the stepfather. He, with outstretched arms, approached the prime minister and fell upon his neck, crying, "My dear beloved son."

Even so does Austria embrace its despised son, Karl Landsteiner. His father was a poor Jew. In his youth Karl, a most studious lad, fell under those limitations that were for Jews. He aspired to be a physician and with difficulty he surmounted the obstacles that were in the way of that goal. He became, indeed, a renowned pathologist in the University of Vienna, but a professorship was not for him; for he was a Jew. He saw lesser men elevated to high academic rank; Landsteiner, the Jew, must be kept in his place.

In search of wider opportunity he went to America, became associated with the Rockefeller Institute, engaged in research and made such discoveries as this year won for him the Nobel prize for medicine.

And, though in his humbler days, he was scorned as a Jew who could not be permitted to share in the privileges that were for 100 per cent Austrians, he is today proclaimed as a native son.

"He is one of us," shout the newspapers of Vienna. "An Austrian! A Viennese!"

He is no longer the Jew that was despised, restricted and denied. Austria embraces him.

"My dear beloved son."

* * *

Jewish Education for Parents

WE RATHER like the idea put forward at Temple Beth El in Detroit: A Jewish school for parents.

For how is Judaism to be perpetuated? The older generation has its Judaism from the shrine that was the Jewish home. For them Judaism was a way of daily life in which parents were the guides. It had to do with meal-times at which blessings were said, with the first fruit of the season for which praise was given, with the adornment of the table on Friday night when candle lights illuminated the white cloth.

The synagogue was for the occasion; the Jewish school was a duty that was imposed and, therefore, not beloved. But Judaism in the home was something as lovely as the gentleness of mothers, as holy as the command of fathers.

And to this day, middle-aged men observing simple pieties are conscious of the voices of priestly mothers and fathers directing them. Judaism is a possession as sacred as the memory of parents for it has to do with them.

But how is Judaism to be preserved as a sacred possession of the heart in a time when it is so little in the home, in a generation of parents that is not equipped for priestly function? It is balm to the Jewish consciences of parents to see their children packed off to the Sabbath School.

"Oh," their approving hearts tell them, "you have done your Jewish duty." There is no more to be done.

This is not the attitude of parents toward secular education. In the evening the child is questioned. What did he learn in school today? He is helped with his lessons. The parent is gravely concerned if the child fails to understand the arithmetic problem.

It seems the purpose of the Detroit experiment is to equip the parent for his Jewish duty at home, to teach him that he may be of help to his child in his Jewish studies, to give him light in order that he, as were the parents of old, may be a good guide in the Jewish way of life in the home.

Anti-Semitism, The Disease and its Cure

By MAX HUNTERBERG

I

WHILE attending a good-will dinner, and listening to the speeches of a rabbi, a minister and a priest, dealing with the promotion of better relations between Jews, Protestants and Catholics, I was reminded of the story of a Jew, a Christian and a Turk who were sailing on the Bosporus on a beautiful summer day. The sun was setting near the distant hills. It was the hour of twilight, the hour of adoration, tenderness, when we think of our enemies only to forgive them. This magic hour had softened the hearts of the spiritual relatives who represented Judaism, the mother, and her two daughters, Christianity and Mohammedanism. They resolved to brush aside all differences and become real friends. In order to test their friendship, it was decided that each one should express a wish. The Moslem was asked, "What is your wish?" Lighting a cigarette and looking at the Christian the Moslem said, "My wish is to see as many Christians killed as the numerous goats we sacrifice in memory of our prophet." Then Moslem and Jew turned to the Christian and asked him, "What is your wish?" Failing to remember the teaching of his Lord and Master to "Bless them that curse you," the Christian exclaimed, "My wish is to see as many Moslems killed as the eggs we color for Easter." Then the two "friends" turned to the Jew, "Father Abraham, what is your wish?"

"What better wish can you expect from me," asked the Jew, "than both your wishes be fulfilled?"

This anecdote illustrates the deep-seated animosity in the hearts of the spiritual family. When one looks at the pages of history, and reads them with one's eyes and one's prejudices, one is bound to be amazed on the one hand at the vast contribution which the Jew has made to Christian civilization, and on the other of Christian ingratitude, or rather, the return of evil for good. This astounding anomaly prompts the thoughtful to revise Shakespeare's dictum, "all the world's a stage," and accept the bitter charge of Dean Swift that "the world is a mad house."

Some Christians might not be of the same opinion as Dean Swift but at least they regard anti-Semitism as a mental derangement, for there can be no doubt that an anti-Semite who calls himself a "Christian" is a half-baked lunatic. For on the one hand, he worships a Jew or regards him as the Savior of mankind, and on the other he crucifies his teaching and kills his Savior's blood-relatives. Well did Henry Ward Beecher say, "How a Christian in our day can turn from a Jew I cannot imagine. Christianity itself has suckled at the bosom of Judaism. Our roots are in the Old Testament. We are Jews gone to blossom and fruit."

David Lloyd George almost agrees with Henry Ward Beecher that Christians are "Jews," and for that very reason he takes to task the "Christian" anti-Semites for the offensive odor of their "blossom" and for their poisoned "fruit."

"Of all the bigotries that savage the human temper," says the former Prime Minister, "there is none so stupid as the anti-Semitic. How utterly devoid of reason it is may be gathered from the fact that it is almost entirely confined to nations who worship the Jewish prophets, revere the national literature of the Hebrews as the only inspired message of the Deity to mankind, and whose hope of salvation rests on the precepts and promises of the great teachers of Judah. Through the centuries in every land whatever the Jew does or intends to do he has been pursued by the echo of the brutal cry of the rabble of Jerusalem, crucify him. No good has come of nations that crucify Jews."

A diagnosis of the disease of anti-Semitism will show that the symptoms of racial, economic, social, cultural, sociological and political prejudices have their cause in a tumor on the anti-Semite's brain, with which he was afflicted in his childhood from his first lesson on the crucifixion. For many years, the writer has insisted that the misconception of the character of the Jew which is implanted in the impressionable mind of the young Christian child by the manner in which the crucifixion story is told to him is the basis of anti-Semitism, even though many Christians may not be conscious of the fact.

The Rev. Dr. Robinson Lee of London in his "Life of Christ" says: "Wherever the Jew has been found, whether quietly pursuing his calling on the market place of civilization, or fleeing from its persecution, the blood-guiltiness of the Jewish fathers has been remembered in their children. A prejudice has grown in the hearts of men who have not known anything personally against the Jews, who have not been even personally acquainted with them."

Similar is the testimony of the Rev. Dr. Joseph Cochran, Pastor of the American Church of Paris, who says: "There are those who seek to explain anti-Semitism solely on the ground of racial prejudice; I do not thus read history. What lies behind each fresh outbreak against the Jew but the hoary myth that he was responsible for the death of Christ?"

We may gain a better knowledge of the fundamental root of anti-Semitism and its malicious effect upon the Christian, by placing ourselves in the place of the Christian. Let us bear in mind that he is taught from early childhood that Jesus was the redeemer of mankind, that he brought to the world a new and exalted religious teaching, that his life was blameless and pure, that he was beloved by the poor and the down-trodden, and that in the very prime of life, he was betrayed by one of his closest friends, and was given up to the rulers of the country and upon the urgent and blood-thirsty insistence of the Jews was sent to his death in a most humiliating manner. Let us bear in mind that this is not taught as history, but as religion, as something which admits of no question or criticism; that it is taught to children at a time when they receive what is imparted to them trustingly, and when it makes a most lasting impression; and, finally, that it is not made clear to the child that Jesus was a Jewish rabbi, that thousands of his people befriended him, and that only a small priestly clique, creatures of the Roman government, were responsible for his death, but that the child is taught that "the Jews" crucified Jesus. Bearing these facts in mind, can one wonder that Christian children, so taught, are filled with a horror and loathing of Jews which, in later years, they

rationalize by all kinds of racial, social, and economic theories?

It is this rationalization which explains the contradictions in the charges made by anti-Semites against the Jews. The hatred is there even before they know anything about Jews; the charges are made to justify this hatred. To quote Lloyd George again, "In the sight of these fanatics, the Jews of today can do nothing right. If they are rich they are birds of prey. If they are poor they are vermin. If they are in favor of war it is because they want to exploit the bloody feuds of the Gentiles for their own purpose. If they are anxious for peace they are instinctive cowards and traitors. If they give generously (and there are no more liberal givers than the Jews), they are doing it for some selfish purpose. If they do not give then what can one expect of a Jew but avarice? If labor is oppressed by great capital, the greed of the Jew is held responsible. If labor revolts against capital as it did in Russia—the Jew is blamed for that also. If he lives in a strange land, he must be persecuted and pogromed out of it. If he wants to go back to his own land he must be prevented."

To detest the Jew is the first lesson the Christian child receives at his mother's knee. To his question as to the meaning of the crucifix the mother answers her child that "the wicked Jews tortured and killed Christ." At the Sunday School he learns that Judas the Jew, in his greed for money, betrayed the Lord for 30 pieces of silver, and, open-mouthed and wide-eyed, he learns all the harrowing details of the crucifixion of Christ and his three hours' agony on the cross.

Other false and prejudicial concepts are implanted in the minds of young children in connection with the crucifixion; these misconceptions have to do principally with Pharisees and with the Jewish religion as a whole. Very little has been done to counteract these false impressions. It is true that Jewish scholars have written on the subject, but their works have not reached many Christian readers. Travers Herford has done notable work to correct the prevailing misconception of the Pharisees, and George Foot Moore's book on Judaism is a classic, but these like so many others, are read principally by Jews, or if by Christians, by scholars, and their teachings fail to reach those who would benefit most.

In addition to these basic causes of misunderstanding, there are the secondary causes in the shape of falsehoods about Jews and Judaism which have been spread from time to time by Jew-haters. These lies and libels are so numerous that it would require a large volume merely to catalogue them. They range all the way from the "ritual" murder myth to the most petty charges of personal untidiness, love of ostentation, and over-aggressiveness; as Lloyd George points out, most of these charges cancel one another.

II

CLEARLY, therefore, the fight against anti-Semitism must follow two lines, the first preventive, the second curative. No real attack along the first line, that is, to prevent the mis-education of Christian children regarding the crucifixion and related matters, has ever been made. Jews have gotten extremely excited over the production of the motion picture "King of Kings," the Freiburg Passion Play, and the Oberammergau Passion Play, totally oblivious of the fact that were this evil attacked at the source, such productions would never see the light of day in civilized countries. On the other hand, much has been attempted in the direction of curing those afflicted with anti-Semitism as a result of the dissemination of untruths about Judaism and Jews. With what success? It must be admitted that except in backward countries anti-Semitism is not as widespread or as virulent today as it was, say, 50 years ago; the spread of education and of enlightenment which has brought in its train a lessening of bigotry and superstition, has not failed to engender a better understanding of Jews and Judaism. But even otherwise enlightened and intelligent persons still believe the old lies.

Can anything really effective be done about anti-Semitism? There are those who say it is useless, losing sight of the fact that we have no right to give up the fight until we are sure that we have given all likely methods a fair trial. "Nearly all the Jews with whom I have discussed the subject," said Heywood Broun, the columnist, in an interview, "agree that the removal of anti-Semitism is a hopeless aim. They insist that there has always been discrimination and that there always will be. To me as a Christian such an attitude is incomprehensible. If I had suffered as Jews have suffered from the stupid prejudices of alien races, I should certainly demand some discussion of the causes and try to eliminate them."

We should bear in mind that the weapons which the anti-Semites wield against the Jews, a wicked tongue and a poisonous pen, would have no effect but for the appalling ignorance of 500,000,000 Christians insofar as Jewish subjects are concerned.

There is no question that there are many Gentiles who would not read books on Jewish subjects even if these were presented to them. But I am convinced that there are thousands with fair and open minds who are eager to know the truth. It is to these thousands of true Christians that we must turn; we must find a way to reach them. The fact that the right kind of publicity can be extremely effective has been demonstrated on several occasions. When Henry Ford launched his attack upon the Jews in his journal, *The Dearborn Independent*, and his agent distributed at a low figure hundreds of thousands of volumes of "The International Jew" in every part of the country, the American Jewish Committee and B'nai B'rith in conjunction with some other Jewish organizations prepared a dignified answer and sent it to the press. The warm reception this received at the hands of editors all over the country indicated the readiness, nay, eagerness, of intelligent Americans to give the Jewish side. Not content with newspaper publicity, however, the American Jewish Committee reprinted the address and sent copies to over 250,000 Christian clergymen, teachers, legislators, lawyers, and other professional men who help to mould public opinion. As a result, the Ford campaign never became respectable, and nine-tenths of the copies of his "International Jew" found their way into waste-baskets.

There is nothing remarkable about the fact that those Gentiles who are familiar with Jewish history are pro-Semites, and nine-tenths of uneducated as well as educated Gentiles who are ignorant of Jewish history, of Judaism, and of Jewish achievements, are easily ensnared by the anti-Semitic gangs. It is well known that a Gentile meeting for the first time a Jew who is refined, honorable and generous is apt to remark: "I would never have taken you for a Jew. I wish all Jews were like you." Were such a Gentile familiar with the Jewish people and their history, he would not have hurled this insult at his Savior's race.

The late T. P. O'Connor, father of the House of Commons, writing in his weekly on why the Jew is misunderstood, said: "The first thing for the Jew to do in order to reach his place among the races of the world is to get himself understood and realized.

I know of no more grotesque or stupid contrast in the estimate of the world than the ordinary and outside portrait of the Jew. This is the popular estimate: Every Jew is rich; every Jew is hard; every Jew is avaricious; every Jew is clannish and sectarian. The realities are: First, as a race, the Jews are poor; second, the Jews are sympathetic to every story of suffering and wrong; third, Jews are the most generous givers to all good causes in the world; and fourth, no Christian community is so free from the spirit of sectarianism." He went on to say: "It is to be regretted that you have no more writers like Zangwill to give to the outside world the picture of Jewry from the inside and to make it realize the splendid qualities of your race, and I hope that new Jewish writers will arise to help in the work. I am a man of letters and regard literature as the greatest of weapons in the enrichment of mankind. Its tribunals are just and once you get yourself before that tribunal then the qualities will be understood by all mankind." What we need is not more Zangwills so much as devising ways to see that the message of Zangwill and of the many other writers who have painted a true picture of the Jew reach the people for whom they were written.

In an editorial on anti-Semitism, a well-known Jewish journalist comes to the melancholy conclusion that there is no cure for anti-Semitism: "Books have been written, sermons delivered, conferences held, discussions have continued interminably—all to determine if possible the cause and cure of anti-Semitism. Today it is as much a problem as when it first appeared." Why? Because the books which have been written to refute the slanders of anti-Semitism have not reached the Gentiles. Sermons, conferences and discussions were heralded in the Jewish but not in the Christian press, nor were they published in pamphlet form for distribution among the people. How many copies of Professor Moore's "Judaism," Aime Palliere's "The Unknown Sanctuary," Edmond Fleg's "Why I Am a Jew," and Anna Sterling's "The Jew and Civilization" have reached the Gentiles? In a review of my work on "The Crucified Jew" in a Jewish journal, a writer says: "I wish that all Gentiles should read this book. But as it is, the people who need a certain message are seldom reached by it, so ignorance continues to reign."

Fortunately, a start in the right direction has been made by a powerful and influential Christian organization, the Federal Council of the Churches of Christ in America. The Council established several years ago a Committee on Goodwill Between Jews and Christians, which through dinners, conferences, seminars, lectures, etc., is attempting to promote a better understanding of Jews among non-Jews. The Committee deserves much credit for what it has done, but it has not, in my opinion, paid sufficient attention to the mischief which is being wrought today and has been caused for centuries by the unhistorical and uncritical anti-Jewish teachings of the New Testament period. The speakers at goodwill dinners and round table discussions should first of all take up the problem of how to put an end to the teaching in Sunday Schools of the anti-Semitic version of the story of the crucifixion. Responsibility for this act should cease to be attributed to "the Jews." The children should be taught that Jesus and his apostles were Jews. That Jesus was loved by the Jewish people, and that all his friends were Jews. That Jewish children were blessed by Jesus. That it was not "the Jews" but four Roman soldiers that crucified Jesus.

Steps should be inaugurated also to educate Christian preachers and Sunday School teachers regarding the religion of the Jew during the time of Jesus and today, so that they may transmit accurate information to their congregations and classes. Such efforts will, in time, bring about the raising of a generation of Christian children who will not start life with the handicap of hating Jews even before they come to know any members of that race.

At the same time a vigorous, well-planned, and skillfully directed effort to reduce the existing ignorance of adults regarding Jews should be launched, with the understanding that it is to be a long drawn-out fight, but one which is bound to succeed in time. We all said how efficacious propaganda can be. Why should we hesitate to employ this weapon? What shall we be doing but spreading truth and enlightenment? Educational material is already available. Edited and brought up to date, this should be extensively distributed, but especially to professors, and students of colleges, universities, and theological seminaries, to clergymen of all denominations, to elementary, high, and Sunday School teachers, to members of the Y. M. C. A.'s and Y. W. C. A.'s, to senators, congressmen, governors and mayors, to members of the Knights of Columbus and of the Ku Klux Klan. A periodical publication aimed at promoting good relations between all nations, races, creeds, should be published and widely distributed. This should be edited and printed with the greatest care; its contributors should be outstanding men and women, known throughout the nation, whose names carry weight and authority. This magazine should be subsidized in such a manner that it can be distributed at a nominal price, and free to libraries, churches and schools. Finally a lecture bureau should be organized to make available to churches, theological seminaries, Y. M. C. A.'s, Y. W. C. A.'s, and Sunday Schools, the best speaking talent of the nation, Jews and non-Jews, to bring the message of tolerance and goodwill to those who need it most. At the same time the work of correcting misstatements about Jews in the press and prejudicial exhibitions on the stage and in the cinema, which is being so effectively prosecuted by B'nai B'rith and other organizations, should be continued. In fact, this work is bound to become much more effective when conducted alongside of the positive educational work already outlined. Without such a background of educational propaganda, anti-defamation work attacks the symptoms without lessening the disease.

Jewish communities in other countries should be urged to do the same educational work, making use of such methods as they consider best adapted to the psychology of the people in those lands.

This is a large program and will cost a vast sum of money to execute. True, but anti-Semitism is not child's play, it is a widespread disease exuding poison and pain all over the world. Such a disease cannot be cured except at great cost. Will anyone say that the result in better relations between the adherents of the two great occidental religions, in the cessation of hatred and persecution which belie the basic principles of human ethics, and in the new dignity and honor which will come to the Jew, will not be worth the cost, however great?

No longer then will the Christian who meets a member of the race which gave him the Bible, the Ten Commandments, and a Savior, say anything so absurd and insulting as, "I would never have taken you for a Jew; I wish all the Jews were like you."

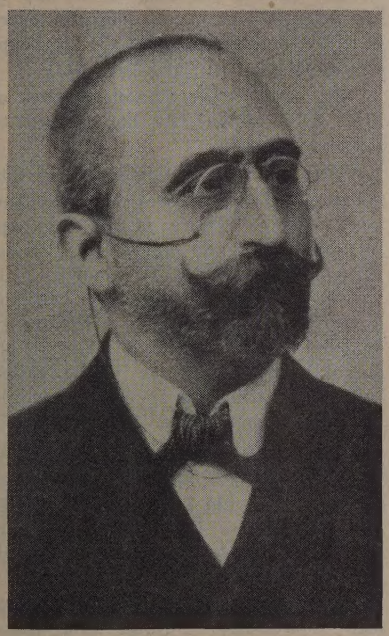
A Day With Cuza in the Roumanian Parliament

By JOSEPH LEFTWICH

THE Roumanian Parliament is not an imposing building. Many a Town Hall in England impresses one much more. The Chamber itself is not large. The most striking feature is the glass dome, slightly reminiscent of that of the British Museum Reading Room. All around the panelled walls are ranged the busts of Roumanian worthies and statesmen. More than anything else the Chamber reminds me of a London police court. There is a sort of witness stand, the Tribune, which every speaker mounts to address the House, which sits facing him like an audience at a lecture. Behind are seated the President of the Chamber (the Speaker of the House), and the officers of the Chamber. At the back is the Throne, draped in red velvet, and surmounted by the Roumanian eagle.

On the Tribune stands Professor Cuza, the symbol of Roumanian anti-Semitism. For about 50 years, during the whole period of modern world anti-Semitism, which a year or two ago attained its 50th anniversary, this man has been conducting a furious anti-Semitic campaign in Roumania, and when in 1926 some of the anti-Semitic leaders in various European countries came together to form what they called an Anti-Semitic International, Cuza was the Roumanian representative and was elected to its Executive.

After all, he has not met with great success. For 50 years he has been agitating and preaching hatred of the Jews. Always he has found willing listeners and helpers, and Jews all over the country have felt the force of their blows and have witnessed the devastation of their synagogues and homes at the hands of the Cuzists. The students' movement has come under Cuza's influence and is generally referred to by his name. In all these years students have grown to be mature men and women, and have entered the professions and political life. One would conclude, therefore, that by now the whole of political and professional life, the law, medicine, journalism and the like is Cuzist.



Courtesy Jewish Daily Forward

Professor Alexander Cuza

Actually, however, Cuza stands today alone in the Chamber. His disciples as they grow older and become responsible members of society, tone down their anti-Semitism and Cuza continues to find his followers among the younger generation of students. The virus of anti-Semitism remains. In a sense, all Roumanian intellectual life, I am told, is anti-Semitic, but it is not quite the same thing. It is masked and apologized for and even denied. The one-time Cuzists do not proclaim themselves anti-Semites openly, they do not advocate the massacre of Jews, and the confiscation of their property. They even pretend that they are not anti-Semites. And that is all to the good. It would, of course, be preferable if there were not anti-Semitism at all. But if there is, it is better that the anti-Semites should feel ashamed of it, shrink from pressing it too far, and try to convince the world that nothing is further from their minds. Cuza will not even talk with a Jew who has come specially from London to find out what he is after.

I have heard a good deal about Cuza's Jewish appearance. He is not very strikingly Jewish, but one would not doubt it if one were told that he was a Jew. He is somewhat of the type of Dr. Victor Jacobson, who represents the Zionist Organization at the League of Nations. He is a little, slight-built man, bald-headed, with a small, pointed white beard and wears gold-rimmed pincenez. He is about 75 years of age, but looks little over 60. He talks in a thin, querulous voice. The Tribune serves him as a kind of lecturers' desk. He is a Professor and he has the Professorial manner. One hand in his trouser-pocket, the other motioning, gesticulating, emphasizing his points, he reads his lecture to his class. I catch the words "Roumanian," "national," and "Jidani," the insulting term for Jew, repeated again and again.

Now he goes striding up and down the gangway on which the Tribune stands, waving both his arms about. But his voice is plaintive rather than aggressive, and most of the time he is monotonously reading long documents, long-winded dissertations on anti-Semitism. He does not seem a man who can inflame his hearers, and rouse them to passion.

He is speaking on the Spirit Law, complaining that the Government is not acting drastically enough against the foreign elements, the Jews, who are plying the Roumanian people with alcohol. His speech is punctuated by a running fire of vehement interruption and laughter. At first he ignores it, except for an occasional witty retort to one of his tormentors. He has the gift of repartee. But gradually the continuous interruption angers him. His antagonists have goaded him to fury. He raises his voice in greater emphasis and smites the Tribune. "You're a clever fellow!" he says, sarcastically to one interrupter.

His most insistent interrupters are Professor Mironescu, Professor Raschkanu and Professor Buleu, colleagues of Cuza's at Jassy University, and another colleague of his at Jassy, Professor Andrei, the Vice-President of the Chamber, who is conducting the Chair. They interject something

at almost every word of Cuza's, and the Chair pulls him up constantly on points of order. But Cuza is not to be distracted. He goes on with his speech.

The Chamber is undisguisedly hostile and much amused. There does not seem to be anyone who is taking him seriously. One would think the man would lose his temper with the Deputies, who are now openly laughing at him, and sit down. But ridicule has no effect on him. He does, indeed, get furious when a Jewish Deputy, Dr. Theodore Fischer, dares to interrupt him. "You are here for one thing only," he shouts, shaking his fist at him. "You are here to poison the Roumanian people." And with that, he turns his back on him.

The gibe has restored his good humor, and he is now rousing a different kind of laughter by his witty thrusts at his opponents.

But they keep on tormenting him; Professor Mironescu, in particular, engages in a thrust-and-thrust duel with him. Cuza can hardly get a word out of his mouth, before Professor Mironescu manages to ejaculate something that pulls him up short. "Do you know," he asks him, "that complaints have been made in the French Parliament about your anti-Semitic agitation?" "It was not in Parliament," Cuza retorts. "It was at a meeting of 'Jidanis' at the Wagram Hall. You are drunk with Jewish spirit," he adds.

"The Jews are to blame for everything," Cuza proceeds. "They brought alcohol into Roumania, in order to enslave our people."

Then he turns back to his sheaf of documents and launches forth into a lecture on the economics of the spirit trade. On and on he goes. It is nearly two hours since he started to speak.

M. Madgearu, the Minister of Agriculture, the only Minister in the Chamber during the debate, can stand it no longer. Rising in great excitement and waving both arms in the air, he shouts angrily at Cuza—"Sit down! You're boring!"

Cuza goes steadily on, taking no notice. M. Madgearu sits down again, drumming irritably with one hand on the table, and holding the other wearily against his forehead.

The Minister of Interior, M. Mihalache, comes in and going up to the platform reads out a new clause to the Anti-Usury Bill which has just been adopted in Committee. M. Madgearu goes out. M. Mihalache finishes his statement and returns to his Committee. Cuza tries to continue his speech. The whole Chamber is in uproar. "Sit down!" Deputies shout on all sides. Cuza stands his ground. It is impossible to hear what he is saying above the tumult. In the midst of the shouting, M. Madgearu comes back. Cuza is shouting at the top of his voice—"The whole spirit industry is in the hands of 'Jidani.'" He keeps on repeating the word "Jidani."

"Sit down!" the Chamber roars at him. "Sit down! we don't want to listen to you."

"Why can't the President order him to stop?" I ask one of the Deputies beside me. "There is no rule applicable now," he answers. "If he likes, he can go on till tomorrow. If we walk out and leave him without a quorum, the President will have to suspend the sitting, and when it resumes, Cuza will have to be called upon to continue his speech. It would only waste more time."

Cuza is still speaking, vehemently now, beating his arms up and down to emphasize his points. "The Jews are brought up from childhood," he cries, "to hate Christians and call them *Goyim*."

The Minister Madgearu interrupts him impatiently. "Don't talk about anti-Semitism or Semitism," he says. "Keep to the subject. Speak about the Spirit Law!"

"It is a terrible fact that the Spirit industry is in the hands of the Jews!" Cuza rejoins.

The Vice-President of the Chamber, Professor Andrei, pulls him up to tell him to keep to the subject. Cuza resents the interruption. "You're not old enough to understand," he retorts. "You're too old" (suggesting "in your dotage"), the Chair retorts. "That is why we cannot understand you. Keep to the subject."

Cuza goes on with his speech unperturbed. Soon he is wandering again. "The Jews put poison in the Spirit!" he cries. M. Madgearu shakes his head in despair. The Chamber is in uproar. Professor Mironescu jumps to his feet. "Tell that to your youngsters!" he shouts. "Don't say things like that in a serious Parliament!"

Cuza picks up his sheaf of documents and begins to read extracts from old laws prohibiting Jews from engaging in the sale of alcohol.

Deputy after Deputy rises, shrugs his shoulders and walks out. Nearly half the Chamber has left.

"You see, the Deputies are leavin the Chamber," M. Madgearu inte jects. "Why don't you speak to th point? Don't keep on reading mem randa."

"I am reading a memorandum whic Professor Paulescu (a leading Cuzist has submitted to M. Maniu," Professo Cuza explains frigidly. "If you hav no respect for these two men—"

Another batch of Deputies, abou 30 in number, distributed in all part of the Chamber, rise at this point an walk out. "Leave him to talk to th walls," some of them shout as the go.

Cuza reads on as if nothing ha happened. There are about 40 Depu ties still left in the House. A grou of Transylvania Nationalists, member of the Government Party, reputed anti-Semites, draw closer toward Cuza, conveying the impression as i they were sitting at his feet.

In a squeaky, high-pitched voice Cuza monotonously reads on, accom panied by a hum of angry interrup tion. One Deputy shouts over to him —"I am not a Jew. But your face shows that you are!" Cuza ignores the interruption and continues to read. The Chair tries to pull him up again. About a dozen Deputies get up and walk over to the Tribune on which Cuza stands, and tell him to shut up. The Chair orders them to leave the Tribune. Cuza is still reading his documents as if he had not seen what was happening.

He now becomes a general butt. From all parts of the Chamber Deputies hurl ridicule against him. But Cuza is a sticker. He does not give an inch. He has the thick skin of the fanatic.

Now he launches into a recital of a long table of figures. M. Madgearu rises to warn him to keep off figures. "You will lose yourself in them," he says.

The Chair pulls up Cuza once more to tell him that he is not reading certain provisions of the law properly. M. Madgearu again breaks in, urging him to keep to the point.

A Deputy rises and addresses a long exhortation to Cuza. The Chair interrupts him, in order to ask the Chamber to give Cuza a quiet hearing. Otherwise, he says, he will only take up more time. M. Madgearu supports the appeal of the Chair. "Be quiet," he says, "and let him finish his talk."

So amid comparative peace Cuza piles up his points against the Jews, and at last he sits down. He has been speaking for over four hours.

A Lop-Sided Genius

By HAROLD BERMAN

MY last meeting with my friend Sambatya took place in a gay, semi-Bohemian restaurant on 42nd Street, right in the heart of New York's busiest quarter. Without, there were the variegated noises made by the milling crowds, the clatter and rumble of traffic, the bustle and the vibrant tension of the thousands of hurrying feet, the garish displays and the raucous screechings of the proximate theatrical district, but within the place there was not even a hint of all this din and excitement. The general tone and atmosphere of the place was refined, and even somewhat restrained, though there was no lack of natural animation among the guests. The faces of the assembled ones gave evidence of intelligence, of a restrained but alert intelligence.

The conversation at many of the small, intimate round tables sparkled and flowed on almost continuously, yet the voices were invariably well modulated and in tune. Soft and restful carpets lined the floor of the ample, not at all New Yorkese room, while even softer violin and 'cello tones, played by a small string-band discreetly placed in a sort of alcove or side wing, helped considerably to put the guests in a mood of contentment and peace so refreshingly different from the nerve-wrecking clamor and strain without.

I had taken Mr. Sambatya there because I felt sure that, gay Bohemian and roysterer at heart that he was despite his 67 years, he would relish that experience, would enjoy spending some little while in a place where the atmosphere was soothing, the surroundings pleasing and not offensive to one's taste, and the fellow-guests refined and companionable. And so indeed it proved. His eyes sparkled with an unwonted animation, unwonted of late days that is, since the day when the strong tides of passion and the temperamental hurricanes that almost continually blew through his exceedingly ardent and strongly individualized being all through his long and active life, had yielded somewhat to the inexorable compulsions of advancing age, which tames down even the wild horses of *Han*. He was delighted with it all, though he had glimpsed many far better and more pretentious places in his day, which had been a pretty long and crowded one.

Sambatya, that intriguing, compelling, eccentric genius, was a real person, and Mr. Berman has here drawn him from actual life. Of course, his name was not Sambatya, but under that exotic cognomen he will linger long in the memory of all readers of Mr. Berman's unusual article.—EDITOR.

He had evinced particular interest in the trim and elegant little brunette who played so charmingly on the violin. That little girl did indeed play so bewitchingly, and there was such an inexpressible mellowness and haunting witchery in her tunes that I had been inclined to think her a gypsy at first sight or hearing, but such, I found, was not the case, though she had the flashing eye and the sharp, olive features of the Romany race. And this illuminating discovery I made through no other agency than that of my friend who, despite my repeated attempts to restrain him, had run over to the alcove where she had been standing bent over her fiddle, right after he had listened to the first one of her tunes, had genuflected awkwardly, but like a true cavalier nevertheless, with his age-stiffened limbs, his animated face and eyes indexing the pleasant words that passed from his prematurely-withered lips to her youthful ears. And presently he shuffled back to the table to pass his freshly-gleaned information on to me, which was as follows: The gypsy-appearing fiddler was not a gypsy at all, but a Hungarian girl of Czechoslovakia—such a melodious morsel, that name is! Just try to roll it on your tongue—it is as delicious as the sweet nectar of lubricating oil, if not sweeter!—who had played before Prince so-and-so and Duke this-and-that in her native land before her coming to America a couple of years ago in search of three daily meals. She did indeed find these meals regularly provided for her now by playing in that restaurant twice daily, during the luncheon and dinner hours. "I am coming here again tomorrow!" he informed me with much unwonted animation in his tone as we stepped out of the place and found ourselves once more in the seething uproar of Times Square.

I had taken note, however, as my eyes followed him making his way from our table towards his newly-discovered magnet and back to it again, that his rugged, heart-of-oak frame, as erect as a needle but a while ago, had become somewhat stooped, that his once sturdy legs had scraped the floor rather heavily as he walked across it, and that, finally, his hand had shaken perceptibly as he had brought his cup to his lips. For all that, there had been no diminution in his zest or vitality otherwise; at least not perceptibly so. His voice boomed forth the uttered word as sonorously as ever. He was as fervent and as animated, almost as vehement, as ever he had been since I had come to know him ten years earlier, when he was yet in the heyday of his impulsive and zestful life. And his final words as we took leave of each other had been: "I am coming back tomorrow! Be sure to be here at the same time!" I assured him that I would be there—maybe—and each of us went his own way. And as the two of us went out into the night, each of us to be so soon swallowed up in the hurrying crowds and the whirl of this great Leviathan named "New York," I did not at all realize at the time that tomorrow would never come, and that his was as truly and as literally a "farewell" as any ever uttered by man. I didn't at all suspect it at the time, though I was to know it soon enough.

In the twilight hour, the time when the East assumes the color of old burnished gold and a paling moon-crescent crawls out slowly from behind the steep cloud-embankments in the West to brighten a sunless world, I find myself frequently standing alongside of the fearsome stone lions adorning the Library steps on Fifth Avenue, my eyes strained expectantly avenueward, assiduously casting a sidelong glance towards 42nd street. It was from this direction that he was wont to come every evening at about five-thirty, ubiquitous briefcase in hand, his head slightly stooped forward, a quizzical expression, or even an occasional leer, on his face, his elegant but ever unbuttoned black overcoat flapping in the breeze like the wings of some bird in flight. His pace

would quicken and become almost a sprint as he beheld some familiar face. His face would light up and "the old devil would come into it," the right arm would shoot forward like an arrow come flying from the well-bent bow, his actions keeping time always with the never-varying query of: "Well, what news?" The addressed one, if but out of sheer civility, would begin to frame some kind of a reply, civil if indifferent, but he would soon discover that his interlocutor wasn't at all paying attention, that far from being anxious to hear what you had to say, Mr. Sambatya was really bursting with the desire to deliver a budget of news and gossip to you, and that these words of his really were the magical formula, the open sesame, that raised the flood-gates to the flow of his own billowy gossip.

"Did you hear what the 'Behemeh' (the ox) of the *Jewish Evening Star* said today? He said that 'the Arabs in Palestine could make trouble for us, and that it was our duty to make peace with them.' Make peace with them, ha! ha! ha! I could kill 60 of the cowards with my own hands! Yes, 60 of the——." Here this German-Anglo-American savant interjected a pungent Russian cuss-word, the ready and glib utterance of which after the lapse of more than two score years spent in other environments confirmed the saying of the sages about the teachings of childhood being indelible and fixed forever in the mind of adult man. Having thus relieved himself he went on straightway to the next topic.

"And did you hear that Abe Silvermountain came out with a public accusation against his colleague 'Judge'—— some Judge he is! He sat for two days on a magistrate's bench when the regular magistrate was sleeping off his drunk, so they say—'Judge' Sunbeam, saying that he had stolen $60,000 from the Zionist treasury—did you hear of it? No? Tomorrow the papers will be full of it! I just want you to read the article I wrote about it for the *Weekly Mail-Bag*," he went on, and to your horror you discovered that he had already unfastened his bag and removed therefrom an entire ream of foolscap, every sheet of it covered with writing from the top to the bottom of the page, and you, of course, were expected to read it all. You glanced at the bundle, mumbled something incoherent and irrelevant, returned the bundle to him, and, wishing to sidestep the next downpour, turned on your heel, but you were seized quickly by the sleeve and the voice was pleading with you for its very life to come with it to some restaurant. "Only for five, ten minutes, and then we'll come back. I have something good to tell you"—it crooned—"something worth a whole lot to you," saying this the while the hand of the owner of the pleading voice was clutching firmly your sleeve even as the policeman's hand clutches the wrist of the culprit to prevent his escape from the Law's arm. The voice continues its pleading, and so do the eyes—and you go with them.

And now the entire demeanor of the man becomes changed as if by magic, and you behold an entirely different Sambatya before you. From the supplicating slave seeking a boon he had become an arrogant lord. His limbs became charged with new life, his eyes shone and fairly danced in their sockets. His voice rang forth joyously as on a festival. He strode along, leading the way to his favorite restaurant, chatting gaily all the while. Once arrived there, and his coat and hat duly hung up on the rack (the ominous brief case he deposited on the back of his own seat), he began giving orders in a crisp and commanding voice to everyone of the employees of the place who happened to be within hailing distance, all of them severally and together. He addressed the Irish waitress with the laughing blue eyes as "Mademoiselle" and spoke to her in a dialect compounded of French, German and English of which she understood scarcely a single word. The Syrian bus-boy he commanded to bring a bottle of cold water *("No, not a glass")*, while the Spanish or Italian waiter was imperiously ordered to bring him an ash-tray—"an ash-tray!" He drank his coffee (cup after cup and unpolluted by milk or cream), smoked his cigarette with the aid of an antique amber holder, relieved his throat now and again by generous gulps of cold water from his frequently-refilled glass, and meanwhile would keep up a veritable bombardment of conversation, this conversation being more properly a monologue and usually running along the following, or very similar, lines:

"Did I tell you about the book that I am writing on Columbus? No? Well, here it is. They all say that Columbus was an Italian, born at Genoa. A few writers claim that he was a Spaniard, a Spanish Jew—a Marrano —who was afraid to tell the truth about his true descent. It's all rubbish! Rubbish, I tell you! I have proof that he was a Finlander, a son of the Mongolian race, who sought to find a short passage to India so that he could bring the Buddhist faith into Europe a wipe out the Christian faith of Fer nand and Isabella and their subjec and, incidentally, the rest of Euro too, lock, stock and barrel! I have t proof! Ah, I have the proof, all rig and I am writing a book about that'll make them feel foolish! A yes! I am writing it all right. Ju wait and see! I have it all here, (ta ping the inevitable brief-case, the whi you were inwardly praying that wouldn't open it and inflict its psych pathetic contents on you). Wait till come out with it. Two publishers a already fighting over the manuscri but I wouldn't give it to any of the No; I'll publish it myself and sell million copies. A million copies wi bring me a half million dollars profi But I won't publish it under my ow name because the Italians will surel throw a bomb at me when they'll fin out that I have robbed them of the greatest hero. No sir! I'll take n chances with those hot-blooded Italians I know them too well for that!"

My friend closed for a brief whil his flood-gates, poured himself out glass of water, drank it off at a gul and snapped his fingers to attract th attention of the blue-eyed Irish wait ress.

"Here, mademoiselle! *Here!* Brin me another cup of black coffee an a sandwich—a smoked salmon sand wich—and water! water! Bring me *bottle* of water!" Mr. Sambatya, yo see, like all men born to the purple never said "please" when asking fo a favor or service. He issued his com mands like a king to his loyal subjects expecting that they'd be carried ou without question or quibble. Unlike king, however, he "tipped" liberally al those who obeyed his fiat.

My friend dropped two lumps of sugar into his hot coffee and unlocke his flood-gates.

"And did I tell you about the book I am writing on the Buddha? Well, you know all that rubbish. He is supposed to be the founder of a great religion, the author of an entire system of philosophy and what not. He is worshipped as a god by five hundred million people. Well, I have proof, yes, good and sufficient proof—that he stole the entire business from Ecclesiasticus, who lived in Palestine towards the close of the Second Commonwealth and wrote a book of Proverbs that is included in the Apocrypha. I actually discovered two proverbs in both books that are similar! And as for his Pantheistic philosophy, don't we find it all in the writings of Spinoza, who lived in Amsterdam in the 17th cen-

ury? Ah, yes, *I have the goods on him!* Wait till I publish it!" (I am still waiting; so is the entire universe waiting, for that matter, for that epoch-making masterpiece.)

"Of course," continued my friend, after another helping from the water bottle, "of course, you are familiar with my essay on Hazlitt (I was indeed familiar with it, because he had read it to me not fewer than 11 dozen times, in whole at first, and in part later on) in which I show that Hazlitt didn't know how to write *goot* English? Well, now I am writing an essay on Smellowitz—Smellowitz of the *Weekly Morning Star*—in which I prove that he also couldn't write a *goot* English. And he is an ignoramus besides, and a —(here he used a spicy Russian expletive treasured up in his memory for 50 years, if not longer). I'll read it to you if you wish. (I hastened to say that I didn't wish it just then, that some other time would do as well, and that we had better continue our exceedingly interesting conversation yet for a while before we take to reading. Happily, my friend readily consented. Next to reading his own masterpieces, he enjoyed listening to his own conversation.)

"Well, anyway, I show him up *goot* and proper. I prove that he can't write even as well as Macaulay, and as for Greek, he doesn't know a single word of it! He is an ignoramus, I tell you, and I tell it to all other people too. Ah, I show him up all right! He won't write any more after this! Not a word of Greek! The cheek of a man trying to edit a Yiddish paper—and in the city of New York, too!—without knowing a word of Greek! I have shown him up in this article. Read it! He won't write any more after I get through with him, you may be sure of that!" You nod your head as a mark of weak acquiescence. You even glance casually at the generous sheaf of manuscripts dangled before your eyes, and you praise it with assumed enthusiasm in order to be spared the greater agonies of reading. This, however, serves but to heat his enthusiasm to the boiling point. His face now beams like that of a child that had received the approbation of its nurse, and to your horror you notice that his hand is fumbling once more with the fateful brief-case, and a mild shudder of anticipation runs through your spine. The hand continues fumbling the while the mouth utters words of doom.

"Since you liked this one so well"—it says—"then I must show you another, a greater one. It's a play in five acts called 'Judas' and deals with Jesus and his disciples and the crucifixion. In it I prove that Jesus was not the son of God, or even the founder of a new religion, but just a plain country lad, who made tables and chairs for a living, got married, raised a family, died of old age in due course of time and was buried among his folks like everybody else. The real preacher of Christianity was Judas, and he was a rascal and was stoned to death by the Jews for carrying a burden on the Sabbath. Yes, I show all this in this play, but I told my 'producer' to stage it under a nom-de-plume—do you think that I want to be mobbed by one hundred million Christians for taking away their God? No, siree, I do not! But I did permit the Soviet government to use my name, not only in connection with the stage representation, but also on the title page of the book it is going to issue of the play at the same time. Three million copies! Yes, siree! Three million copies for the first edition alone!" "But,"—he added with a sigh—"do you think that the Bolsheviks can be trusted with the royalties? I guess that I'll have to look into that. The royalties on three million copies should be worth at least a half million dollars, and I can't trust them with that much money at one time, and that's besides the stage royalties, too." Feebly I suggested that before he would undertake to dethrone the Christian God for the Bolsheviks he should consult a first-class international lawyer. He agreed readily to my proposition. "I'll see one tomorrow," he said, and replaced the manuscript in the bag. But he wasn't quite through yet. He simply had to have another word, just one loving word or phrase before he had parted verbal company with his masterpiece.

"Tell me now, isn't it great? Tell me what '*Yidelle*' could write 'zo goot' as thiz, and zo correct an English too? Ah, none of the —— could! But I am writing it! I am writing thiz! Wait! It'll make them jump when they see thiz. All the writers will be jealous and the *goyim* won't have a leg to stand on. And it will be *zo goot* for them, too! Isn't *zo?* They are *zo* proud with their religion and their civilization—their civilization, ha! ha! I show them up *goot* in *thiz* book! Just wait and see till it's produced and published in millions of copies all over the world, and we'll see what they have to say then. It's *goot* for them! It'll serve them right, all right! Just wait and see. There'll be nothing left of them. And my royalties—they'll run into the millions! Into the millions—ho! ho! I'll lend you a couple of thousand then, if you'll need it. Wait and see!"

In this vein this lop-sided genius whose good vintage wine of generous knowledge had turned to acidulous vinegar in his ill-balanced intellect, talked on and on, each and every time we met, and we met repeatedly and often during the ten years or so of our acquaintanceship. Sometimes we did indeed meet, so to say, almost by appointment, for there was some indefinable and elusive charm to the man, despite all his lop-sidedness—his wide erudition in varied branches of ancient and modern literature, helped out considerably by his iron-bound memory, his rich experience in life, which covered a wide range of countries and peoples, and, above all, his brilliant flashes and intuitional gifts which were truly masterful, but always, and at the same time, and like the lightning-flash, disappeared in a moment and left you in the impenetrable darkness once more. At other times he would just descend on me like a visitation of nature—a cyclone on the prairie, a flood or an invasion of locusts in the field—inexorable, unarguable and beyond your means to control or combat. Again, there were times when "moods" were riding you, you were plunged in searching reflections, when the entire universe seemed to be awry and you were just meditating on the most effective way of extricating it from its muddle, and then you were in no mood to listen to his Munchausenesque adventures with Bismarck, with Abdul Hamid, the Emperor William of Germany, the agreement between Beaconsfield and Herzl (parenthetically, there was a slight hiatus in this anecdote; the former having died before the latter was ever heard of, but poets and fictioneers have that license, as we know); the discovery of the Roman Well by himself and Momsen, celebrated historian, near Frankfurt, and sundry other celebrated people who at one time or other played leading roles on the world's stage, in the recital of which events his chronology was frequently a bit mixed, the occurrences more or less mythical, but with himself invariably occupying the center of the stage. You didn't care to listen, I said, but you had to yield of course to the superior persuasive talents of the man. You fought and struggled like an ensnared bird in the net, but there was no help for you; you had to yield, gracefully, or not.

And now, and despite all this, I find myself standing there in the twilight

(Continued on Page 106)

The Broadway Scene

By HEYMAN ZIMEL

Moss Hart

AFTER several lean years of the theater, Broadway is again, for some reason or other, bubbling with optimism. The current season has already begun with the proverbial bang, and the outlook is exceedingly bright. Jews are playing an important part in what almost amounts to a renaissance of the theater.

Of prime importance is a new name which has entered the American theater to a merry fanfare of critical acclaim and financial salve. The name is that of Moss Hart, and the writer of this article desires very unmodestly to point out that as long ago as last May he predicted in these very columns that Hart would set Broadway on its ears. Only 24, he is the co-author of one of the most spontaneous hits that New York has witnessed in several years. With the not unknown George S. Kaufman as play doctor, Moss Hart has set down, in "Once in a Lifetime," which Sam H. Harris has produced, one of the most vicious and virulent satires that Broadway has ever beheld. The talking picture racket is flayed mercilessly, turned inside out, and held up to hilarious ridicule. "Once in a Lifetime,'" is a knockabout, rowdy, swift-moving rollicking farce. It is THE smash hit of the season. It has immediately made Moss Hart one of the important names in the American theater.

Hart, in his score-and-several years of existence, has had a checkered career, having been salesman, floor-manager, house detective, social director, and stenographer—as well as an excellent director of amateur theaters and a rather capable semi-professional actor. An earlier play of his once ran for as long as five weeks in Chicago and then disappeared. But there is no mistake about "Once in a Lifetime."

Hart, so he informs me, began his playwriting career at the age of 12, when he wrote little Jewish pageant plays for children and had them produced at the Bronx Young Men's Hebrew Association. His dramatic ambitions languished for a long time, because he faced the inevitable spectre of having to make a living for himself and his family. Nevertheless, much dialogue flowed over the roller of his typewriter in the past ten years. He was always close to the theater. Even when employed as floor manager for a cloak and suit house, he devoted himself to writing and staging an employee's show. As stenographer he worked for a theatrical booking agent

Molly Picon has returned to Second Avenue.

George S. Kaufman was play doctor to "Once In A Lifetime."

and occasional producer, to whom, in fact, Hart sold that first play of his—the aforementioned opus which died in Chicago. Another of his jobs was at the Mayfair Theater in New York, where, because no one else happened to be handy, he was cast in the role of Smithers when Charles Gilpin's "The Emperor Jones" was revived—and he played it well, as I remember. Latterly, he directed little theaters in Brooklyn and Newark, and, as recently as last spring, his Newark group won the cup which carries with it the distinction of being the best group in New Jersey. "Once in a Lifetime" was sold to four producers within one week, but Hart was smart enough to give it to Sam H. Harris who had promised to get George S. Kaufman to lend his practiced hand toward making it more stageworthy.

And already Hart has another play ready—Jed Harris has been mentioned as its prospective producer. It was played during the summer at one of the actors' colonies which dot the Atlantic seaboard and received very favorable notices. From all which it may be gathered that our fervid advice is, "Don't sell Moss Hart short!"

* * *

MOSS HART is not the only youngster who is conquering Broadway. Youth is mighty and shall prevail on Broadway. New names appear with mechanical regularity. Last year there were John Wexley and Chester Erskin and Herman Shumlin. This year—

Well, there is the "Garrick Gaieties," which not so many years ago introduced the electrical names of

Lorentz Hart, Richard Rodgers, and Herbert Fields to a palpitating Broadway. The current edition of these Theater Guild revels offers a brilliant coterie of young Jews. There is the marital team of Paul James and Kay Swift. Paul James (whose real name happens to be James Paul Warburg) and his wife first came into prominence with their "Can't We Be Friends?" song in the first "Little Show," with words by husband and music by wife. The "Garrick Gaieties" added to the reputation of the son and daughter-in-law of Felix Warburg, and, finally, the tunes and lyrics for the new Joe Cook show, "Fine and Dandy," (produced by Lewis Gensler), are entirely theirs.

On the same Guild program appears the name of Vernon Duke, as author of the "I'm Grover" song. Vernon Duke is merely the pseudonym of a young man by the name of Vladimir Dukelsky, whose ballet, "Zephyr and Flora," has been performed in London, Monte Carlo, Berlin, Barcelona, and Paris, whose second symphony was played twice last year in Boston, who once collaborated with Edgar Wallace on a musical show in London, who has been for several months on the musical staff of Paramount, and who, finally, is now at work on a new musical comedy of his own which will see production before the year is out. Then there is the name of Henry Myers, a young man, who in addition to his work for the "Gaieties" and the Hammerstein show "Good Boy," is the author of two plays, "The First Fifty Years" and "Me." But that is by no means all. There is Newman Levy, with sketches to add to the prestige gained by his skit in the "Little Show." There is Ned Lehak, a New York City College boy whose first songs were sung in the short-lived "Nine Fifteen Revue." There is Lehak's lyricist, Allen Boretz, who at the age of 20 organized his own song publishing company. There are the two daughters of Walter Damrosch—Gretchen Damrosch, and Leopoldine Damrosch, the latter of whom appears in the program simply as Leo Poldine. Benjamin M. Kaye wrote the travesty on the Chinese actor, Mei Lan-fang; Louis Simon authored the "The Last Mile" burlesque; Marc Blitzstein, who wrote the music for the modernistic operetta in the "Gaieties," is a 23 year old Philadelphian. Nor is the name of Ira Gershwin, which also appears conspicuously in the program, entirely unknown. On the whole, not an unimposing list.

Paul Muni is taking a vacation from the movies to appear on the stage again.

* * *

THIS by no means exhausts the activities of Jews in the theater currently. Jed Harris's first production of the year, "Mr. Gilhooley," like all his productions, is done with power, spirit, beauty, and taste. The star of this one is Arthur Sinclair, the Jewish actor who is the greatest Irish actor today. Two foreign Jewish playwrights are represented with excellent plays. Ferenc Molnar's latest is "One, Two, Three," a satire on modern speed methods, produced by Gilbert Miller; and "Mrs. Moonlight," the play by the English playwright, Benn W. Levy, has revealed itself as a deliciously wistful piece of work. The Sigmund Romberg-Otto Harbach-Irving Caesar operetta, "Nina Rosa," after a year on the road, has finally come to New York, and is a tasteful and lovely piece of work. Chester Erskin has proved that "Subway Express" and "The Last Mile" were by no means accidents, by the capable manner in which he has directed "Stepdaughters of War," his first job for the Frohman offices. Jack Benny is all the show in Earl Carroll's "Vanities," and George White's "Flying High" is still flying high, wide and handsome.

Other news of importance is that the Hart-Rodgers musical, "Evergreen," will be produced in America before it is done in London, although it was written expressly for C. B. Cochran, the London producer; that

Newman Levy writes sketches which make big hits.

David Liebowitz, who not so many years ago was a Guild playwright, will have a new play produced by the name of "Sisters of Magdalen"; that Paul Muni, the erstwhile Muni Weisenfrend of the Yiddish Theater, is taking a vacation from the moving pictures to appear in Sidney Buchman's play, "This Man Holland," a production of Arthur Lubin and Richard Krakeur; that the Gershwin brothers are doing the songs for Aarons and Freedley's next musical, to be called "Girl Crazy"; that Willie Howard will be the star in this same musical; that Al Jolson is looking about for a suitable vehicle with which to come back to the stage, recently having sampled the footlights again with a personal appearance at the Capitol; that Dave Chasen is a hit in "Fine and Dandy"; that Edward G. Robinson is also leaving the moving pictures to appear in Edmond Fleg's play, "Brisach's Way"; that Molly Picon has returned to Second Avenue; and that Ben Hecht has a new one ready for production. It will also be not at all fruitless to keep one's eyes focused in the general direction of a little songstress by the name of Ethel Mermin (nee Ethel Zimmerman). She will appear in the Gershwin show, "Girl Crazy," and—remember our past prophecies!—she will be the biggest hit in New York since Libby Holman. It might not be unimportant to mention also that a new play will be produced by a new playwright whose name appears at the top of this article.

The American Jew Behind the Mast

By RABBI LEON SPITZ

THE Jew behind the mast is indeed a rarity in our own day and especially in peace times. Diligent investigations made by the present writer in numerous quarters and even direct inquiries from the Navy Department and from the several steamship lines have elicited but vague information relative to the Jewish role in the Merchant Marine.

And yet it was not always so. More than 3,000 years ago, King Solomon commissioned Hiram of Tyre to construct for him at *Eziyon Gover* a merchant fleet, and sent it forth from the port of Joppa (Jaffa) to far distant Ophir (supposed to be Ceylon—Columbus' original destination) in quest of rare metals, curious parrots and elephants and precious perfumes —under the direction of seasoned Phoenician navigators. It was a "map-Jew" who furnished Columbus with his chart and another Jew who improved the mariner's compass. A Jewish sailor deserted the expedition after having charged that the admiral had cheated him out of the prize that had been offered to the one who would first behold the sight of land.

Zionism seems to have stirred up many new currents in Jewish life and among these it also must be credited with renewing Jewish interest in seafaring. Over at Tel Aviv, a Dutch Jew has fitted out a merchant vessel; at the Lake of Tiberias and also at Atlit, near Haifa on the Mediterranean shoreline, Jewish fishermen daily spread their nets in their fishing smacks. More significant than these isolated facts is the attempt (grandiose in its hopes and tragic in its failure) by an American group to convert the U. S. SS. *President Arthur* (a German war prize) into a Zionist passenger ship that would carry Jewish pilgrims from New York to Haifa. Not so very long ago it floated the White and Blue but was commandered by an Irish captain. The purser seems to have been the only Jewish "sailor" on the boat.

However, in the pioneering chapter of American Jewish history, Jewish exporters and importers, firms such as Gomez and Lucena at New York, and Aaron Lopez and his father-in-law, Jacob de Rivera (a trustee of the wharf at Newport, R. I.), were fleet owners. But even then we have no data on Jewish sailing masters. During the Revolutionary War, Hyman Levy and other venturesome merchants fitted out trading vessels as privateers which preyed on the British transports in the open seas off the Atlantic shores. We also have a record of Mordecai Sheftall of Georgia whose brigantine had been sunk by the British into the mouth of the Savannah River.

But somehow the interest of the American Jew has detached itself from seafaring projects and since colonial days his place behind the mast has simply not been filled in normal times, unless we mention as a special and distinguished instance the name of Albert D. Lasker, as chairman of the U. S. Shipping Board in post-war reconstruction service, or that of Nathan Straus as a yacht owner, before he sold it and placed the money he realized at the disposal of the Hadassah Medical unit.

On the other hand, the crisis of war had never failed to bring out the Jew's latent aptitude for marine exploits. In each and every war of the Republic (excepting the Mexican War which was all fought out on land) the Jewish mariner distinguished himself. In the War of 1812 a number of Jewish names appear on the rolls of our infant Navy. Particular prominence has been attached to two: Uriah Phillips Levy and John Ardroneaux. Levy had landed on deck of a sailing vessel at the early age of eleven as a cabin boy; at fourteen he was apprenticed as a sailor. At twenty he had attained the rank of master of a schooner and at an early stage in the War he commanded a sailing vessel in the U. S. Navy and captured a number of prizes, but also suffered several defeats. At one time he was taken prisoner of war and detained in England for a period of sixteen months. In 1817, following the War, the United States Senate approved his appointment as Lieutenant, but he killed a fellow officer in a duel and was reduced in rank. However, after six different court martials, he was cleared and restored to his former standing. He was too old to actively participate in the Civil War and at the time of his death he was the highest ranking officer in the U. S. Navy. We may perhaps attribute it to hi Jewish psychology that he was th author of the law for the abolition o the brutal practice of flogging in th U. S. Navy. This fact is recorded o his tombstone at Cypress Hill and i has earned for him the veneration o the men in the Navy.

That other adventurous mariner Captain John Ardroneaux of Nev York, was a native Frenchman wh proved himself such a gallant com mander that the American naval his torian, Edgar Stanton Maclay, devote to the recital of his exploits an entir chapter in his "History of Americai Privateers." His career was a serie of uninterrupted triumphs. In com mand of a privateer he scoured th seas for British merchantmen—and i one month, March, 1814, capture nine valuable cargoes. In comman of *Prince de Neufchatel* he manage to elude seventeen British men-of-wa and escaped unscathed. In October 1814, he captured the British frigate *Eudymeon* and in the course of the engagement, he himself fired eighty shots. He turned imminent defeat into a victory after his vessel had been boarded by the British by threatening to blow up the ship, and this drove his men to a desperate defense. He died in South America in 1841.

It appears that during the Civil War several Jewish gentlemen from the South felt impelled to offer themselves to the Confederate service. Outstanding among these was Captain Levi Myers Harby of the famous Harby family of Charleston, S. C., and there were also several lieutenants, midshipmen, cabin boys, and pursers.

The Spanish-American war naturally offers a more conspicuous record. Twenty Jewish officers, all graduates of the Naval Academy at Annapolis, participated in it with distinction. Rear Admiral David Taussig already held the commission of Commander of the *Bennington* and took possession of Walk Island. When the Island of Guam was ceded to the United States, Taussig served there as the Chief of the Administration, and in 1909 was retired with the high rank of Rear Admiral.

A rather tragic role was played by Lieutenant Commander Adolph Mat-

rix. He graduated from the Naval Academy in 1868 as an ensign and was commissioned on the very eve of the Spanish-American war as the first commander of the ill-fated battleship *Maine*. After it was sunk he was placed in command of another ship, which act officially relieved him of all blame and neglect in that matter. In fact, he applied himself with great diligence to discover the guilty parties, and served as Judge Advocate of the commission of investigation, presenting President McKinley in person with the report in which Spain was charged with the hostile act. He displayed unusual bravery in several naval engagements, and at the conclusion of the war even served as Naval Attache under William Howard Taft, who was then the Governor General of the Philippine Islands. In 1908 Matrix was commissioned as a Rear Admiral.

A number of Jewish marines also served gallantly at San Juan Hill in Cuba under the late President Theodore Roosevelt. Several lost their lives in the battle, and Roosevelt was accustomed to speak with emotion of their gallant conduct.

It has been estimated that during the World War 500 Jewish commissioned officers and thousands of seamen were enrolled in the Navy, and one rose to the rank of Rear Admiral. There were 60 Jewish officers and a Brigadier General in the Marine Corps, together with several thousand Jewish petty officers and privates. Among the senior officers were Simon Cook of Illinois, who served with distinction in the Philippines and was retired as Commander; and Rear Admiral Joseph Straus of the Ordinance Bureau, Commander of the Navy Yard at Pensacola, Fla.

But perhaps the most spectacular hero of modern times in naval annals is Commander Edward Ellsberg who, in June, 1926, accomplished a feat regarded as well nigh impossible. He raised the submarine S51, which had sunk in a collision with the *S. S. City of Rome* off the New England coast. An Annapolis graduate, he was awarded the Seamanship Cup, the Navigation Sextant, and numerous medals by the Navy League as a student. After the war he was sent for post-graduate work to the Massachusetts Institute of Technology where he obtained his Master of Science degree and was then loaned by the Navy for a period of six months to the U. S. Shipping Board to introduce an improved ventilating system in the *S. S. Leviathan* which had been captured during the war as a German prize. He was the first to receive a Distinguished Service Medal from the Navy in times of peace. A book he recently published under the title "On the Bottom", which describes the exploit, reveals him also a gifted author as well as a gallant hero. The volume, it may be interesting to learn, was chosen by the Literary Guild as a Book of The Month.

The number of Jews in the Navy in post war days is negligible, and yet the Jewish Welfare Board Navy and Army committee headed by Dr. Cyrus Adler has not neglected their Jewish life. Prayer books, Yiddish books and newspapers, Rosh Hashonah greetings, Calendars and *Talithim* are readily supplied them both on board the ships and at the naval bases through their Christian chaplains, since there is no Jewish chaplain in the Navy. They are also assisted now and then in the veteran hospitals. Ten thousand pounds of matzoth were sent out during the last Passover festival for the men in the Navy and in the Army and some were sent as far as the Philippine Islands and China, where U. S. Marine bases are located. A Jewish theological student was sent to the Philippines one year to conduct high holiday services, and Jewish communities are encouraged to invite to the Seder tables Jewish sailors and marines.

The writer still recalls how, during war time, he marched from the Naval station at Brooklyn at the head of a troop of Jewish sailor boys (for most of them were college and even high school lads) to the nearest temple or synagogue to participate in the divine services and later in the evening to share in the Sabbath hospitality which was extended to them by the Sisterhood of the Congregation. Practically all of these youths who enlisted in the Navy for the duration of the war quickly upon its termination returned to school and have eventually found their way into professions or into business. Indeed most of them had come from prosperous homes and had at no time looked forward to seafaring as a life's career.

It is barely possible that Jewish exporters or importers may be found to be financially interested in freight vessels, though modern business does not require any such arrangements as was demanded in colonial days—that exporters should own their own vessels. But somehow the call of the seas holds little lure to the Jew in normal times, and he has not taken kindly to sailoring as a vocation.

Louis Maurice Josephthal, banker and broker lately deceased of New York, was one of the organizers of the Naval Militia, State of New York, in which he had enlisted as an ordinary seaman in 1891 and rose to the post of Captain, U. S. Navy. During the war he served in active duty on board the *U. S. S. S. Penn*, and during the Spanish-American War as Paymaster of the *U. S. Ironclad Nabant*.

The only name in the Merchant Marine we record is that of Captain Jacob Speier, widely known figure in Pacific Coast shipping circles and harbor master for the Port of Portland since 1907. Born at San Francisco in 1871 he had been interested in seafaring since his early youth. At the outbreak of the World War he was selected to join the local personnel of the division of operations of the U. S. Shipping Board as port captain and was commissioned a captain in the U. S. Engineers and sent East. In 1918, he resumed his duties as harbor-master and died in June, 1929.

Next Month

Emilie Brutskus takes you on a visit to Poland and describes the changes in POLAND AFTER 20 YEARS. . . . Both in New York and Paris they call LUDWIG SATZ—THE CHARLIE CHAPLIN OF THE YIDDISH STAGE, and Haynes A. Gilbert has a lot to say about how the famous comedian earned that title. . . . TWO ANTI-SEMITES is a most amusing tale by that master of tale-tellers — Sholom Aleichem. . . . Philip L. Seman, Director of the famous Jewish People's Institute of Chicago, contributes an important article on PETER KRASNOW, THE JEWISH ARTIST WITH THE POET'S SOUL. It's beautifully illustrated, too. . . . The part played by Jews in the great business of radio (and it's a leading part) is recounted skillfully by Heyman Zimel in an article entitled TAKING THE AIR.

There will be other features, as well, but they are too numerous to mention. Just watch for the

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Aims of the Hillel Foundations

By RABBI BERNARD HELLER

DURING the last year a number of rabbis withdrew from their calling in order to pursue careers which were either more to their liking or which seemed to them to hold out greater promise of success and achievement than did the ministry. No sensible man can contend that these gentlemen were not within their rights in transferring their interests to other fields of endeavor. In becoming a rabbi one was not and is not forced to accept monastic or irrevocable vows. Neither did the rabbinate ever stipulate an extreme renunciation of the things which are currently termed as secular or worldly. The role of Rabbi in Jewish life was paramountly that of a teacher and guide. In Judaism the office of teacher and guide was in sacredness and significance second to none. Just as it is the prerogative of a teacher to change his vocation whenever forces within or without him make such an act advisable or imperative—so it is with a rabbi. When his work ceases to have a fascination for him and his tasks no longer draw his mind and soul as if with a magnet, it becomes not only his right, but I dare say his duty, to step off the pulpit and give himself whole-heartedly to his new love. It is not even necessary for him to justify the change on any idealistic grounds. It is sufficient to say that such a change will be conducive to his happiness or to his material security.

Rabbi Bernard Heller

If the above rabbis had given some such reasons for their action, I would have no fault to find with them. On the occasions of their withdrawal from the pulpit they have, however, seen fit to proclaim to the world that the change was prompted by their discovery that Judaism and religion have become out-moded in this our age of science and that the church and synagogue are full of faults and weaknesses which cannot be rectified or remedied.

Now, I wish to take this opportunity to state that I have not transferred my interest to a new field of endeavor because of any feeling that Judaism has become inadequate and should be replaced by some new faith—I should perhaps rather say fad. While I do not contend that Judaism constitutes a final and absolute religion which will exist in its present form unto eternity, and prevail in every region and with every race, nevertheless, I do believe and affirm that its spiritual philosophy and ethical principles are not only compatible with the latest researches and revelations of science, but, in addition, have elements in them which give to those new discoveries of science a supreme meaning and value, which they otherwise would not have. The synagogue and church, I also realize, are institutions which were made by man and, therefore, partake of the foibles and faults of all human creations. Nevertheless, a close study will show that these weaknesses are not in the nature of things. They not only can be remedied, but they have and will be remedied. The improvement is dependent upon the intelligence, the sincerity and idealism of those who are at the helm of such institutions and organizations.

If there is anything that deters me from continuing the high calling of a rabbi, it is the feeling that I am unworthy to be included in that galaxy of sages and seers which have graced and exalted Jewish life and history. My sense of the all-pervasiveness of God is not strong enough, my enthusiasm for social justice is too faint, my devotion to the things that are fine, lofty, and holy is too moderate to merit my wearing the mantle which was worn by an Isaiah, and by an Ezra, a Hillel, an Akiba, a Maimonides or a Gaon of Wilna.

Religious no less than cultural reasons have prompted me to accept the Directorship of the Hillel Foundation. I am now, though off the pulpit, vitally interested in the preservation of Judaism. Perhaps I ought to tell you that when I use the term Judaism I do not exactly mean thereby a series of metaphysical dogmas. Judaism to me is more than a creed. It is a civilization—a highly spiritualized civilization. It embraces, it is true, religious doctrines, philosophic principles, and ethical precepts. There is, however, garlanded within that civilization also a lore and literature covering all phases of human knowledge. There is in it a sacred language in which prophets and psalmists and poets have couched their revelations and reflections. This civilization also includes the story of a people which continues not through a century, but through a millenium. The scenes of its activities are not in one country or one hemisphere, but the known world. It is even endowed with social forms and customs which are unique and colorful. This civilization, we feel, we are called upon to safeguard, to uphold and to advance. It is the source of our life and the length of our days. Without this civilization the persistence of the Jew no matter how strong in numbers and rich in possessions, would be a meaningless—aye, a senseless venture. It is the realization of this fact that brought synagogues and schools and Y. M. H. A.'s and Hillel Foundations into being. They have as their aim the perpetuation of the Jewish civilization and culture. Each organization and institution strives to make the Jew conscious of his heritage and of its meaning and significance to the spiritual life of mankind.

I shall now proceed to define the specific aims of the Hillel Foundation which in a brief period of time has spread to eight universities and has been hailed and welcomed by them as well as by the culture-loving Jews and non-Jews. The objectives of the Hillel Foundation are many.

In the first place, it constitutes a vital and indispensable link in our system of Jewish education. We have, as you know, Sunday Schools and Talmud Torahs which introduce children into the ways and visions of their forefathers. There was a time when such Jewish education ended with the

FOR the past ten years Dr. Heller has been active in the rabbinate, having held several pulpits. He was rabbi of the congregation at Scranton, Pa., for the last four years, and it was only in October that he assumed his new post as Director of the B'nai B'rith Hillel Foundation at the University of Michigan. On October 22 nearly 300 students, B'nai B'rith leaders, and faculty members attended a banquet in his honor at Ann Arbor. It was on that occasion that Rabbi Heller delivered this address.—EDITOR.

Bar Mitzvoh and Confirmation. We have now begun to realize, however, that Jewish education is more than a preparation for a juvenile ceremony. We have begun to realize that boys and girls of high school age need to be instructed in the religious principles, ethical precepts, and history and literature of their people no less than the children of the primary and intermediate grades. The Jewish education of our boys and girls ceases, however, with their entrance into the colleges and universities. The facts which were given to them by their Sunday School and high school departments, the impressions which were made upon their souls by their teachers and parents, however, faded into but a vague memory. The years of college have created a gap in their spiritual and cultural strivings. They return to their homes and communities skilled in their respective professions and perhaps laden with information of the ways and views of other people, but they are bereft of the knowledge of their own civilization and contribution to the storehouse of human learning. They attended strange vineyards, but left their own to neglect. The Hillel Foundation bridges over this gap. Side by side with a college education it intends to offer the Jewish student courses in Jewish history and literature and philosophy so that when he graduates, his education will not be lop-sided, but full and well-rounded.

Secondly, the Hillel Foundation has come to promote the spiritual nature of the Jewish student. In this respect it is no different than the other student religious organizations on the campus. It is a well-known fact that education implies something more than the acquisition of technical skill or professional aptitude or a mere amassing of information. The ability to handle effectively the scalpel and a test tube or the ease with which one can call forth facts of science or history does not indicate that that individual has used his college training to develope the finer and noblest of his faculties. To be truly educated one needs to be able not only to manipulate a Bunsen burner, but also must be able to guide oneself by those beacons which have kept burning throughout the ages, and whose light illumined the courses of many a ship on the stormiest and darkest nights. Education implies the ability to perceive and esteem those intangible realities which lie at the heart of life and the Cosmos. It is religion which strives to give us that vision and sense of value of the things that are eternally true and good and beautiful. He who thinks that the college is founded in order to endow the student only with the facts and tools which will make him proficient in his particular profession mistakes the real aim and purpose of a college or university. He seems content to remain ignorant of the wishes and hopes of those whose munificence makes possible the establishment of such institutions. Those who support such seats of learning are as much concerned with the spiritual culture of those who come under its charge as they are with the development of professional knowledge and technical skill. America, though it has no particular state religion, nevertheless is a religious state. That its civilization should continue to reflect that tenor and tendency constitutes the desire and the determination of its citizens. The Hillel Foundation together with other student religious organizations have come to see that the student goes through these critical periods of his life without being torn away from the spiritual moorings of his fathers. The Hillel Foundation wishes to guide him safely through the Scylla of former dogmatism and the Charybdis of his present doubts. The Foundation desires that the Jewish student should educate his mind, but not lose his soul in that process.

Thirdly, the Hillel Foundation holds out to me a promise for a unique contribution not only to Israel, but to mankind. We are living in an age convulsed by doubt. The very foundation of our spiritual life has been shaken. The whole structure seems to be crumbling. Within the breast of every person there is a clash of ideals. The revelations of science and those of religion seem to be violently opposed to one another. The ethics of our new psychology well-nigh negate all that has been taught us by the traditional moralities. Even in aesthetics, we have schools who see white where others see black. What is beautiful to one group is ugly to the other. What is greatly needed today is a new insight and a new interpretation which will lead us out of this labyrinth of creeds and cross-purposes. We need a new point of view and philosophy which will collect the bits of truth that come to us from various sources and blend them into a harmonious whole.

As you know, a similar condition prevailed in the 13th century. The teaching of Aristotle and of Moses vied with each other for supremacy. Israel and mankind were in a spiritual dilemma. One Jew appeared. His name was Moses ben Maimon and from his pen came a book which dispelled the mists and doubts that hovered over the minds of men. I am sanguine enough to hope that out of Hillel we may perhaps evolve a sort of "Modern Guide to the Perplexed." This great work, which so greatly influenced the intellectual life of the Jew, represents the responses of Maimonides to the inquiries of his pupil, Joseph Ben Aknin. The latter, you will recall, submitted to Maimonides questions which perplexed him. Maimonides "More" is nothing but his answers to his pupil's dilemmas.

Lastly, the Hillel Foundation has a particular contribution to offer the cultural make-up of the University in which it is domiciled. Judaism, as I have shown you, is more than a mere religion. It is a culture and civilization. Futhermore, it is a living culture and a living civilization. It existed, not, as it is commonly supposed, only in ancient times. It thrived in the Middle Ages and it thrives today no less than it did in the time of the Patriarch and the Prophets. Its most fruitful period was even after and not during the Biblical age. The Bible is but the preface to a greater and more glorious Bible some of whose chapters are the Mishna, the Talmud, the varied writings of the Jewish thinkers and poets of Spain, the legal responses of the French and German Rabbis, as well as the innumerable literary conceptions and creations of the Maskilim.

The average American university, with the exception of Harvard and Columbia, includes in its curriculum only courses in the Bible and its tenets. It is deficient in rabbinics and medieval Jewish history and philosophy. The Hillel Foundation comes and supplies this need until that time when a definite chair will be provided for such instruction. In this procedure it supplements the cultural work of the University. In fostering and disseminating this unique knowledge the Hillel Foundation helps to transform America from the cultural desert which its critics contend it is into a rich and fertile oasis. The Hillel Foundation helps, therefore, to make real the prophecy of a modern writer who, in speaking of America's cultural future, said:

"In this infancy of our adventure America is a mystic word. We go forth all to seek America. And in seeking, we create her. In the quality of our search shall be the nature of the America that we create."

A CROSS-SECTIO

SIXTY-NINE per cent of all Jews in this country are affiliated with synagogues, it is revealed in a recently published volume, "The United States Looks at Its Churches," compiled for the Institute of Social and Religious Research by Dr. C. Luther Fry.

The book contains the following interesting information: the value of synagogue buildings from 1916 to 1926 has increased 300 per cent; 94 per cent of all synagogue members are in urban areas, making Judaism the most urban religion in this country; there is at least one synagogue in every state in the Union; the average synagogue costs $86,000, which is higher than the cost of a church for any other large denomination in the United States; although Jewish congregations have the smallest expenditure per adult member, $6.25 in urban areas, they are among the highest per congregation with an average of more than $12,500, contrasted with a national average of only $3,800.

* * *

TO meet the need of hundreds of high school students who, because of a lack of adequate facilities, have been deprived of a proper Jewish education, the High School of Jewish Studies, conducted by the Board of Jewish Education, was opened last month at the Jewish People's Institute in Chicago. Rabbi Samuel M. Blumenfeld is principal.

* * *

Hon. David T. Kaufman (right), newly-appointed Minister to Siam, accompanied by his private secretary, Harry B. Goldstein, who is also secretary to the Legation and Vice Consul to Siam, as they left recently from San Francisco to take up their new duties.

New York's new Y. M. H. A.

THE largest Y. M. H. A. in the world was dedicated in New York City last month. The building, which cost $2,500,000, was the gift of the late Jacob H. Schiff. The ceremonies were held in the Theresa Kaufmann auditorium. It is one of the main features of the new building, and was donated by Henry Kaufmann, Pittsburgh philanthropist. Governor Franklin D. Roosevelt sent a message. Speakers included Joseph Proskauer, President of the Association; Sydney O. Crystal, chairman of the building committee; Felix M. Warburg; Justice Irving Lehman; Sol M. Stroock; Simon Gottschall; Dudley M. Sicher; and George Bronz.

* * *

FOR the first time in the history of the Knights of Pythias, a Jew is in direct line to become head of that great Order. He is William Grossman, an attorney of New York City, who was elected vice chancellor of the Supreme Lodge at its last convention, which was held in Tampa, Fla. Mr. Grossman is a Jew not only by birth, by also by a wide interest and activity in Jewish affairs.

* * *

BEFORE hospital representatives from all over the country, assembled in New Orleans for the annual convention of the American Hospital Association, Julius Rosenwald made a plea for the man of small means who "expects to buy what he needs but wants it furnished at prices within his reach." He asked for less charity and more efficiency in hospitals.

MISS HENRIETTA SZOLD, founder of Hadassah, came all the way from Palestine to attend the 16th annual convention of that organization in Buffalo. While she was on the ocean the British White Paper was published, and the first news of this action reached her as she landed in New York. Her words at the convention were accordingly vested with a new determination.

"The Jewish National Home is going to be established," she declared in Buffalo. "If we will it, the dream will come true. It is no longer a dream. I wish I could transport you all at this moment to Palestine to see what has been achieved, how it has been achieved; and then you will wonder with me in that report, that in that White Paper, all our fronts have been attacked, because Jewish engineering, talent, and capital to a large extent brought water to Palestine—to that thirsty land, water must come under control.

"And because we have rehabilitated the federation of Jewish labor, because we are teaching ourselves to work, because we are constructing from the base upwards, as we have never been permitted before to construct, because we are working the land, because we are making ourselves responsible for everything, we must be attacked; our success is our undoing."

* * *

DR. CHAIM WEIZMANN, having resigned from the presidency of the World Zionist Organization as a protest against the British white paper, is now engaged in writing his memoirs. They will contain the story of a Polish Jew who, educated to become a Jewish scholar, instead grew up to be a chemist and, under Theodor Herzl, a Zionist leader. His discovery of T.N.T. and other explosives during the war is said to have influenced Great Britain to promise Palestine to the Jews.

* * *

TWENTY Jews were among 132 winners of scholarships at Harvard University recently. All of the 20 are in the Harvard Law School; no Jew was awarded a scholarship in the medical college.

* * *

THE match-making profession in Poland is to be brought up to date. The *schadchonim*, or marriage brokers, have organized a union and are publishing a trade journal, entitled *The Wedding Journal.*

OF JEWISH LIFE

Schiff Memorial Library Dedicated.—Left to right: Dr. Cyrus Adler, Sol M. Stroock, Prof. Alexander Marx, head librarian of the seminary, Prof. Mordecai M. Kaplan, principal of the Teachers' Institute, and Prof. William Walker Rockwell, librarian of Union Theological Seminary.

"NO key is needed to this building," said Sol M. Stroock, as he received the great golden key to the new building of the Jacob H. Schiff Memorial Library of the Jewish Theological Seminary. "The library will always be open to serious students of every nation and creed. We'll hang the key up outside the door as a symbol."

The dedication of the library began a week of dedication exercises for the new buildings of the Seminary that cover half a city block in New York. Dr. Cyrus Adler, head of the Seminary, presided. The aged widow of Jacob H. Schiff, leaning on the arm of her son, Mr. Mortimer L. Schiff, attended the library's dedication.

There are now approximately 100,000 volumes and 6,000 manuscripts in the collections, many of them rare and valuable documents.

* * *

LEADERS of Cincinnati Jewry were among a large number of persons who attended a testimonial dinner in Cincinnati recently in honor of Charles Shohl, who celebrated his 80th birthday. Mr. Shohl is nationally known for many decades of outstanding Jewish activity, during which time he was President of the Union of American Hebrew Congregations; vice president of Congregation K. K. Bene Yeshurun and chairman of its Sabbath School Committee; and active in many other Jewish causes. He has been a member of B'nai B'rith since 1872; and since 1911, when he retired from business, he has devoted his entire time to religious, charitable, and educational institutions.

"Mr. Shohl is the prototype of the Jewish layman through whose efforts all our great Jewish institutions in the United States have been built up and carried forward from generation to generation," declared Ludwig Vogelstein of New York City at the testimonial banquet. Mr. Vogelstein is Mr. Shohl's successor as chief executive of the Union of American Hebrew Congregations.

Rabbi James G. Heller also paid a feeling tribute to Mr. Shohl, who responded to the felicitations of his many friends.

* * *

THE Hebrew University in Palestine began its fifth academic year last month. Dr. Judah L. Magnes, chancellor, avoided all reference to the political situation in Palestine in his address, which was devoted to the institution's financial status.

WITH millions of persons today starving, undernourished, and unemployed, it is hoped that Golden Rule Week, to be held from December 7 to 14, will alleviate the suffering to some extent. At that time the Golden Rule Foundation of New York City hopes to raise money for the underprivileged of all kinds. One hundred cents of every dollar contributed will go as directed, none for expenses.

"This practice is a test of our religion," writes Dr. S. Parkes Cadman, President of the Foundation. "Whether Catholics, Protestants, or Jews, modernists or fundamentalists, we all believe in the Golden Rule."

Contributions may be sent to the Foundation in the Lincoln Building, 60 East 42nd St., New York City.

* * *

THE famous Dreyfus case was recalled with the news from Paris last month that Mathieu Dreyfus, brother to Captain Alfred Dreyfus, and his most valiant champion during those dreadful ten years of incarceration for a crime of which he was innocent, had died at the age of 73. It was largely through the efforts of Mathieu, who spent his entire fortune in the battle, that the whole world was aroused to the injustice, and Captain Dreyfus was finally completely vindicated. The latter still lives in Paris.

* * *

THE first appointment resulting from the Democratic landslide in Chicago was the selection of Oscar S. Caplan as assistant judge to Judge Horner of Probate Court. Mr. Caplan, who is one of the youngest appointees to the office, is a member of B'nai B'rith, and former executive secretary of the Y. M. and Y. W. H. A. Council.

* * *

This is the first action picture taken at the new Cleveland Jewish Orphan Home. It shows a group of the youngsters at play in the spacious grounds of the Home.

WE SEE IN THE PAPERS....

THE Jewish press blossomed forth with eight-column 60-point headlines during the past month for the first time since August, 1929. It was all about the adoption by the British government of Sir John Simpson's report. *The Nation* withheld critical comment one way or the other, but summed up the action taken very neatly, as follows:

"Sir John Simpson reported that the arable land available (in Palestine) was strictly limited, that the Arabs have not been receiving sufficient consideration in its allocation, and that Jewish immigration should be better regulated and in some categories entirely stopped until the landless Arabs are better provided for." In addition Lord Passfield "states the purpose of the mandatory power to set up a new form of government consisting of a high commissioner and a legislative council, twelve of whose members are to be elected." In protest, Dr. Chaim Weizmann, Lord Melchett, and Felix M. Warburg resigned from their positions as President of the World Zionist Organization, Chairman of the Council of the Jewish Agency, and Chairman of the Administration Committee of the Jewish Agency, respectively.

Comment in the Jewish press ran all the way from martyr-like resignation to hysterical mania. If any Jewish publication rejoiced in or even approved of England's action, this reviewer failed to discover it. Mingled with the wails of most papers was the exhortation that Jewry must carry on, by one means or another.

"There is no use in gathering vast protest meetings to cope with this situation," warns the *B'nai B'rith Messenger* of Los Angeles, terming the British action "the severest blow ever given the movement to reclaim the Holy Land in Palestine." Instead, says that paper, this is the time for discussion by all shades of political Jewry, and it strikes a new note in discussing Weizmann's resignation: "there is no doubt that world leadership in Zionism is definitely in the hands of American Jewry, and there must arise now some one with enough courage and statecraft to face the situation. . . . We are far from lost. England has once before felt the stinging lash of the League of Nations. It may be necessary for her again to feel that lash."

Less assertive and more skeptical is the *Jewish Chronicle* of Newark, N. J. "What the real consequence is . . . only time can tell," it wavers.

"The Jewish effort in Palestine has received a shock which threatens to wreck it!" cries the *American Hebrew*, and goes on to declare that though the leaders of Zionism may resign, "the Jews of the world cannot resign their undertaking in Palestine," and that "the setback that has been suffered, through the presumption of British officialdom in over-stepping its proper sphere of authority, will in due course be overcome."

"Jewish hopes of a homeland," exclaims the *Jewish Ledger* of Rochester, N. Y., bitterly, "are to be sacrificed to the exigencies of British imperialism," and disagrees with the *B'nai B'rith Messenger's* ukase against protest meetings by saying "World Jewry must make a severe protest, and it must be a continued and continual protest."

The melodramatic touch is applied in a desperate editorial in the *Jewish Times* in the nation's capital. "Once more the Jew is a pawn in the game of the great powers!" it declaims, and agrees with the *Jewish Ledger* that protests of proper heat and force are needed. It goes further, however, and suggests what can be done. "There are the 160,000 pioneers of Palestine who must be cared for and helped. There are the relations with the finer type of Arab which must be nurtured. . . . And above all, there is the soul of Israel in the countries of our dispersion which must be buoyed up in our present extremity."

"A cruel and shameful betrayal of the Jews" is how *Every Friday* of Cincinnati views Britain's action, and predicts that "we shall conquer our enemies without sword or cannon" by means of the World Court.

In similar vein is the terse comment in the *Jewish Independent* of Cleveland: "Great Britain has violated the Mandate trust. The League of Nations must act."

More unrestrained is the *Detroit Jewish Chronicle* which, after asking if this is the "third destruction" of the Jewish state, hysterically asserts that "all the persecutions of the past ten centuries are hardly comparable with the blow and the rebuff contained in the British statement on Palestine," and logically follows up this outburst by demanding "a change in mandatory power."

"The situation is diabolical," growls the *Canadian Jewish Review* of Toronto and the *Canadian Jewish Chronicle* is no more charitable to its sovereign government, declaring "we consider this an absolute repudiation of every obligation assumed by Britain and other Powers towards the Jewish people."

Terming England's action "a classic example of a historic political 'double cross,'" the *Wisconsin Jewish Chronicle* makes the mistake of saying, in its heat, that "the sympathies of the entire world are with the Jews in Palestine." The *Jewish Post* of Paterson, N. J., points out, however, that "the American press editorials were largely given to explaining the overlooked virtues of the Passfield statement and advising the Jews to make the best of Zionism within the new limitations."

Furthermore, the Jewish Telegraphic Agency wired from London that "every London paper with the exception of the *Daily Telegraph* agrees to greater or lesser extent with the British government's statement."

The situation is a tangled one. Thus it was that Joseph Leftwich's article in the Rosh Hashonah number of the *Ivri*, of Johannesburgh, seems almost prophetic. "One day we shall realize," he wrote, "how many crimes the Balfour Declaration has to answer for in giving the vast Jewries of the newly-constituted States which came into being simultaneously with it—Poland, New Roumania, Czecho-Slovakia, Lithuania, Latvia, and the rest—a feeling that they do not belong to those lands in which they live, but that Britain and the Great Powers had now recognized them as part of the Jewish nation whose home was Palestine, and that tomorrow or the day after they were all going to trek to Palestine to live there their own life; so that they remained an unsettled element in their own countries, not taking seriously their new citizenship, not settling down to their business. All the Zionist speeches of that period encouraged them in that belief."

EDWARD E. GRUSD.

The Rabbinate and Social Betterment

By DR. ABRAHAM CRONBACH

DESPITE the neglect to which they subject the synagogue, people are generally aware that the Rabbinate does have some part in projects of social betterment. Rabbis are board members and sometimes presiding officers of social agencies. They participate and sometimes lead in money raising drives. Persons in closer touch know of the extent to which, especially in small communities, Rabbis are approached by transients or by necessitous townsmen. Occasionally Rabbis, with jeopardy to their own interests, preach on strikes, organized labor, social legislation, social revolution, birth control, race relations, prohibition, war—topics loaded with peril either of arousing hostility or, what is worse, soporifically failing to interest the audience at all.

Few people, however, know that both the Hebrew Union College and the Jewish Institute of Religion have special departments for instruction in the social welfare duties and possibilities of the Rabbinate. Still fewer know that there are on record no less than 28 cases in which Rabbis have functioned as industrial arbitrators. Few also are informed that the Central Conference of American Rabbis has an energetic Commission on Social Justice which has joined with similar Protestant and Catholic commissions in crystalizing and mobilizing religious sentiment with regard to the 12 hour day in the steel industry; the textile impasse at Gastonia, Marion and Elizabethtown; the cases of Mooney and Billings and of the Centralia prisoners; the Western Maryland Railroad strike; industrial discontent in the Real Silk Hosiery mills; and also with regard to labor injunctions and the like. The Commission not only publishes a quarterly bulletin devoted to Rabbinic opportunities and achievements along these lines; it has just issued its second annual message of social justice for Labor Day and Jewish Holy Day distribution among the laity. Nor have many people ever heard of the remarkable social creed adopted by the Rabbis in 1918 and revised in 1928, a creed abreast of the most progressive on such matters as the abolition of child labor, fair wages, reasonable hours of work, the prevention of unemployment, social insurance, the protection of women in industry, good housing, hygienic shop conditions, cordial race relations and the constructive care of criminals and delinquents. Notable in the creed of 1928 is the reference to the social obligations of investors. Investors are urged to withhold investments from enterprises that treat their workers harshly and to favor industries which maintain, as regard hours, wages, and working conditions, standards that are elevated and humane. This creed further commends the five day working week in the hygienic and civic interests of the workers and also in the interests of the entire community which suffers when, from an exceedingly long industrial week, the blight of unemployment develops. Recently there was added to the Rabbis' creed a resolution favoring a rational attitude toward birth control, the Central Conference of American Rabbis being the first of a considerable number of religious bodies to assert that stand.

Due in a measure perhaps to the extensive non-affiliation with the Temple, the notion, largely imported from Eastern Europe, still persists that the Rabbinate and the clergy are indifferent or averse to social betterment and that their religion always has been and still is little more than a bundle of antiquated rites and dogmas. The masses have not yet begun to learn of the enormous strides forward which religion has, socially speaking, taken in the last two decades. Prevailing conceptions remind one of Rip Van Winkle with his 20 years of slumber.

But the social purposes of the Rabbinate are not the only ones needing ampler publicity. Social workers are no less than Rabbis hampered by the dilatoriness of the public in acquiring new points of view. Of all the obstacles that social work encounters none is greater than the wide spread ignorance of the goals and methods of social work with all the hostility and obstructionism that such ignorance engenders. Most people are still protagonists of almsgiving and utterly uncognizant of social diagnosis and treatment in the modern sense. Magnanimity which might support well planned programs of preventive and constructive endeavor runs into bread lines, soup kitchens and casual handouts. Among the untried possibilities of Rabbinic cooperation is that of fuller dissemination of the new social service ideas. The Rabbinate should utilize the opportunities which it already possesses and should labor to enlarge those opportunities for making the average person more conversant and more cooperative with the expert programs which social workers have at heart. This applies also in no small measure to the frequent contacts between the Rabbi and the clients of social agencies. The Rabbi may do much to familiarize the client with and if necessary reconcile the client to the standpoint of the social workers of whom assistance is expected.

Another necessary service which the Rabbinate might render would be that of correcting a certain deficiency that becomes painfully evident every time there is a drive for funds. How prevalent is the person who, on those occasions, is willing to let others carry his portion of the communal burden! The readiness to share in the advantages of community organization without contributing financially to its cost is well nigh typical. An entire Rabbinic career devoted to combatting this evil would not be unworthily spent. The Sunday School as a suitable place of beginning comes incidentally to mind—unless perhaps the beginning has to fall at the prior point of overcoming parental objection to teaching such matters in Sunday School.

In Rabbinic circles, especially on baccalaureate occasions, it is customary to dilate on the prophetic functions of the Rabbinate. As a rule, the Rabbi's functions are more modest. His non-prophetic duties are, in all events, conspicuous and numerous. Conceivable as a part of these duties might be a venture at mental engineering. In all ages, the chief barrier to progress has lurked in those psychic snarls and inhibitions which psychology is just beginning to understand. Challenged by the scientific spirit of the age, the ministry may find here an important channel within which to function scientifically. If Rabbis or associations of Rabbis could learn what there is to be learnt about the complexes and repressions, the fixations and resistances that stand in the way of social legislation here or of community organization there, of free discussion about the I. W. W. in this place, about birth con-

trol in that place and about the Soviets elsewhere, perhaps the Rabbinic office might accomplish something in the way of removing or circumventing these obstructions. Of greater public advantage than the prophetic role of denouncing is often the scientific role of understanding.

And yet there remains for the Rabbi a prophetic task of social beneficence admitting of little question. The Rabbi, if competent, can be an articulator and an encourager of spirituality. And the social significance of spirituality is incalculable. Someone has defined spirituality as the characteristic of permitting one's conduct to be governed by the most exalted ideals. The regrettable tendency among us Jews to equate religion with unintelligible rites and unpalatable dogmas has blinded us to the potency of religion as a spiritualizing force.

Providing the religion be one of spirituality, the client of social service has much to gain. The effort, the sacrifice, the self-effacement marking the hard climb from dependency to self-support, who can overestimate? The path indeed is commonly too difficult to traverse or to traverse completely. At the innermost springs of the individual's life there is needed a strength beyond ordinary strength. Yes, it makes a difference whether there does or does not enter the struggling soul a Presence Which "giveth power to the faint and to him that hath no might increaseth strength." An age whose psychiatry discusses fixations, repressions, complexes, has little occasion, under dread of any occultism, to shrink from acknowledging how the will of the heavy-laden is braced by the feeling that a compassionate fellow bearer of their crushing burdens is the Infinite One.

The social worker likewise has need of that Higher Sustenance. Upon the social worker also sacrificial requirements rest. Deeper than skill, more vital than resources, more crucial than prestige are the attitudes in the worker's own bosom. When there are burdens to be borne, rebuffs to be endured, frustrations to be suffered, inexhaustible patience to be exemplified, and a huge gap to be bridged between that which is and that which ought to be, it is far from indifferent whether or not the social worker's own heart anchors in the Rock of Ages. This is where a Rabbinate, spiritual unto self-forgetfulness, can render unto the social worker the service of a consummate spiritual friendship. Momentous will be the step forward when the invocation which sometimes opens gatherings of Jewish social workers will cease to be a wisp of good mannered perfunctoriness and become, as it might become, an acknowledgment that in Jewish social work, spiritual needs are inevasible.

That which the Rabbinate has already done for social betterment is not negligible. But that which remains to be done is greater than that which has been done. As in economics, here also supply follows demand and demand follows supply. It behooves us to stimulate the Rabbinate to these high services by crediting them with a willingness to perform these services and by encouraging every effort in these directions that they may put forth.

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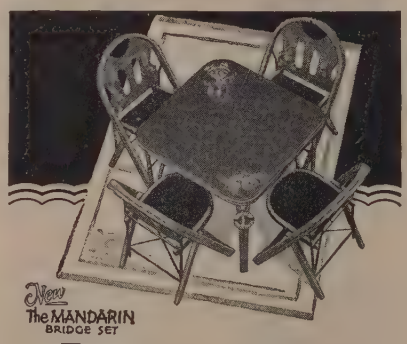

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A Parisian Artiste

By JACQUES BIELINKY

FROM time to time the question: "Is there a Jewish art?" is asked in the Parisian press. Some people answer it in the affirmative. They rely upon the fact that there are many Jewish painters and sculptors who labor in the district of Montparnasse. Others, on the contrary, aver that the existence of Jewish artists, even such as are quite talented, in no way proves that there is a Jewish art in the same sense as a French, Russian or German art. These latter people, in order to substantiate their standpoint, go so far as to invoke the testimony of the ancient Jewish religious authorities who proscribe works of art in Jewish dwellings.

As a matter of fact, in a recently re-edited old book by Leon de Modena, Rabbi of Venice, entitled "Ceremonies and Customs of the Jews" (Edition Rieder 1930; the first French edition dating from 1674), we find the following passage:

"The Jews have no figures, images, or statues of any sort, nor do they suffer any such in their homes and still less in their synagogues or other places consecrated to their religious devotions. This is in compliance with the commandment: 'Thou shalt not make unto thee a graven image, nor any manner of likeness, of anything that is in heaven above or that is in the earth beneath, or that is in the water under the earth,' which we may read in the 20th chapter of the Book of Exodus."

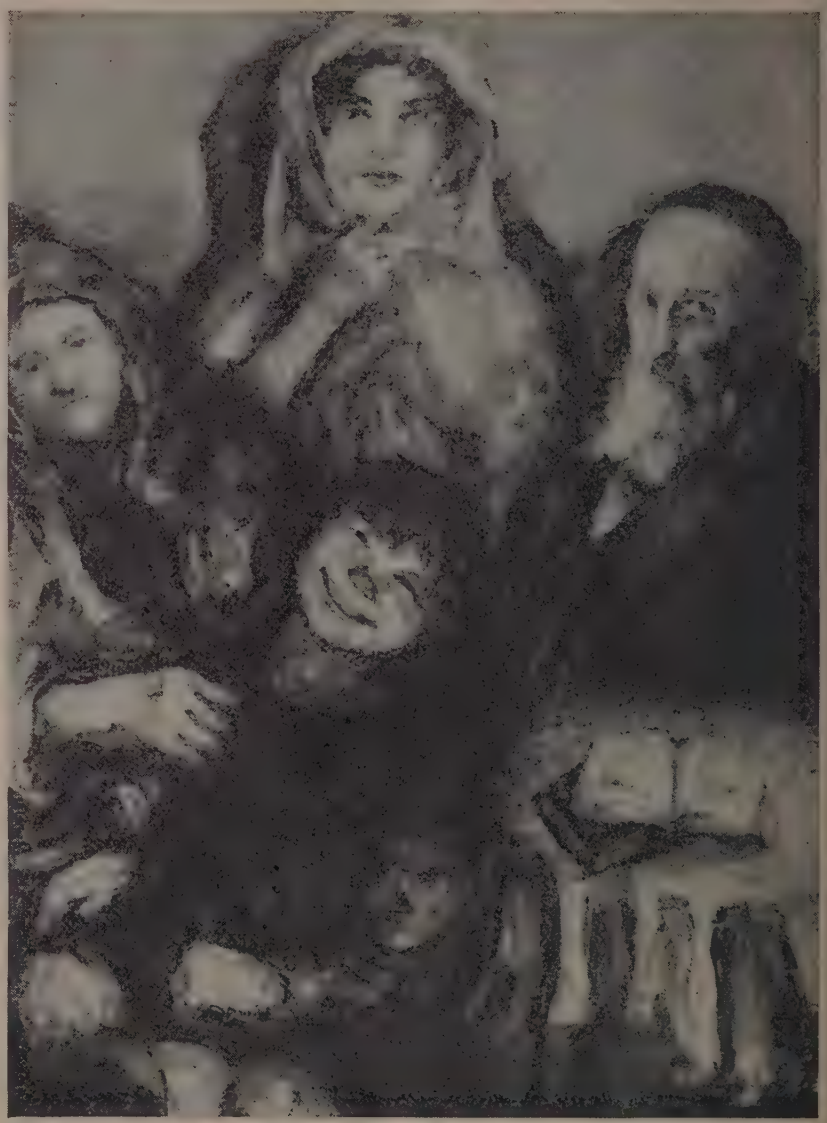
It is on the strength of this antiquated text that one not very competent writer has constructed his doctrine of the "self-styled artistic incapacity of the Jews."

M. Kadini-Cohen writes with great audacity, in his book entitled "Nomades," which appeared during the past year:

"When it comes to an evaluation of the achievements in the realm of art, we must admit the great poverty and even sterility of the Semites. This is true in the fields of architecture, sculpture, and painting. To be sure, the Jews did see the rise in their midst of some talented painters and sculptors—these have been, however, very few in number and of a not very admirable type. . . ."

This judgment is severe, but fortunately, it in no way corresponds to the facts. The ancient injunctions of the rabbis have been forgotten to such an extent that the modern rabbis themselves do not hesitate to pose for artists, and neglecting the more or less learned, ancient doctrines, Jewish artists today occupy a very honorable position in modern art. As a national art perhaps, Jewish art does not exist, but it is nevertheless undeniable that Jewish artists bring to their creative efforts all the characteristic traits of their race and temperament.

In Paris we find that the majority of Jewish artists are of Eastern European origin: Chagall, Feder, Wenbaum, Ryback, Mane-Katz, Aaronson, Marec Schwarc, Kremegne, Soutine, Aberdam, Max Band, Lichtenstein, Kishing, Salomon Bernstein, Robert Falk, Gluckman, Gottlieb, Kikoine, Kosloff, Jacques Lipschitz, Arthur Szyk, Kramstyk, Lakhorsky, Lubitch, Lydia Mandel, and so on. Many others were born in Russia or Poland and



"A Jewish Family," by Mme. Levy-Bloch.

"Taking Out The Torah," by Mme. Levy-Bloch.

brought purely Slavic influences, especially in their inspiration, to their work. This latter circumstance it was which caused even Mme. Poquerol, the French-Jewish critic, to classify them in her book "Adam," as followers of the Flamboyant school as against the "sans eclat" or French school.

Naturally, playing such an important role in the French world of art, these artists of foreign origin have not found their inspiration in local Jewish life which they hardly know at all. They show us all the aspects of recent Jewish immigrants who make no efforts whatsoever to become definitely assimilated or adapted to the French environment.

At this point we are ready to consider a great Jewish artiste of quite another type, Mme. Lawrence Levy-Bloch, a French Jewess, born in Paris of an Alsatian family. Numerous exhibits at the various galleries (Alban, a la Rennaissance, Salon des Independants) have brought to the public her richly original work.

"Of talking we have too much, of drawing (painting) — not enough!" This statement of Goethe may well be applied to the Jews whose life seems to offer such an inexhaustible source of inspiration to artists. Mme. Lawrence Levy-Bloch has well caught the meaning and interest of the plain, every-day scenes of Jewish life in France and in her drawings of them she gives us a fine series of delineations. An excellent observer of life, she was touched by the weary existence of miserable, workridden individuals and has chosen them as the subject for sketches. And behold, there they are: now gesticulating, arguing or praying, now deeply sunk in their devout meditations. . . . At the "Cafe des Diamantaires" (Diamond cutters) they are to be seen almost lost in their complex labyrinths of business matters. Or, on Saturday mornings, we may behold the elders with their serene features gathered in groups in front of the "Schule de la rue Pavee." Highly amusing is the "Shadchen" praising his "wares" with forceful and persuasive gestures before an honorable merchant. Or, there is a family group united solemnly around the table on Friday night. The synagogue scenes are impressive for the fine atmosphere of devout serenity which they radiate.

Mme. Levy-Bloch never introduces the exotic element into her interpretations; content to limit herself to the Jew alone, she presents him (as she sees him) living in the French environment, giving us real and intimate pictures of Jewish life in France. Thus she fills a gap in the artistic productions of Parisian Jewish artists, a gap which is to be ascribed to the purely geographic circumstance that almost all the other painters of Jewish life draw their inspiration from the background of the Slavic countries whence they hail.

My distinguished colleague, Louie Vauxcelles, the well-known art-critic, writes about Mme. Bloch:

"Mme. Levy-Bloch makes her Jews live before our very eyes in her large charcoal drawings; they are endowed with a happy exuberance and with bold features, intrepid and confident. Portraits which are very true to nature yet elevated to the level of types. Here we find much love, much pity and much talent. . . ."

The Parisian Jewish press has praised her work as inspired by the love for Judaism in its traditional and familiar form. Baroness Edmond Rothschild has recently set an example to the collectors through her acquisition of three drawings by this artiste. These are: "The Torah," "The Occasion," and "The Schlemiel."

Thus the Parisian Jewish population which crowds the districts of Belleville, Montmartre, and de l'Hotel de Ville, has at last found its artistic interpreter.

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The New Social Worker

By NATHANIEL DAVIS

NOT so very long ago, the popular notion of a social worker was that of a man or woman —usually a woman—who was a combined Lady Bountiful, slummer, and meddler. She was credited with noble motives and impulses, but her head was considered to be as warm and as soft as her heart. Like the slummer, whom curiosity or sentimentality impels to go down and see how "the other half" lives, the social worker was looked upon as being above and aloof from the people in whose welfare she was interested. Like the slummer, also, her knowledge of those people was exceedingly limited, distorted and superficial. She was not to be taken seriously. It was natural that her charges or "clients" should take her ministrations with straight faces and sly winks at each other. It was only natural, also, that they should consider her "fair booty" and take advantage of her misguided sentimentality.

It came to pass, however, that as the functions and responsibilities of the social worker increased, a new, and, in many aspects, a quite contrary conception of her came into existence. The social worker came to be looked upon as a sort of inquisitor, scientific and inhuman. She was believed to be about as emotional as a table of statistics, her principal duty, in fact, seemed to be to study and compile statistics, and her charges were simply the raw material of statistics. Did she now possess a greater knowledge of the people for whose benefit she labored? She may have thought so, but those people would not have admitted it. She was, no doubt, well up in economics and sociology. She had even a smattering of criminology and abnormal psychology. She made out reports that had an authoritative ring and were filled with technical expressions. She represented "scientific philanthropy," and had to be taken seriously. But there was something deficient about her knowledge. It was a knowledge of the head only, not of the heart.

In those popular conceptions there was undoubtedly a considerable amount of truth, and there were good reasons why they should obtain more vogue among Jews than among any other people who might be the object of the social worker's solicitude. The fact of the matter is that the Jew is a more difficult person to understand than most others. He is intellectually more complex, and emotionally more sensitive. He has a deeper and more varied cultural background. He finds it impossible to accept the notion that a human being may be merely a "scientific" problem. He has always had a profound intuition of the wonder and mystery of human life, an intuition that has led him to invest human life with dignity and incalculable value. He cannot, therefore, see human problems and relationships reduced to rules and formulas. Besides, the Jew has overflowing sympathies and, to the "Nordic," appears to have an excessive craving for sympathy.

Moreover, added to all his inherent "peculiarities," is the fact that the Jew who receives the attention of the social worker is, as a rule, an immigrant. Not even in fiction has any measure yet been taken of the struggle and loss involved in the uprooting of the Jew from his old-world environment and his transplantation in the new. Of course, the Jew is adaptable, but that does not mean that the process is painless. From the social worker who moves among immigrant Jews and their children a special body of knowledge is demanded as well as a special attitude.

For what is it that the social worker tries to accomplish? His aim is to help the socially dislocated individual to adjust himself. But the problem of adjustment is one that faces every immigrant. Unlike the native, he does not slide into his economic and social groove more or less automatically. Every immigrant must begin by being his own "social worker." While the vast majority are more or less successful, there are some who, due to outer or inner causes, fail, and need to be assisted. And he who would play the role of helper must recognize the fundamental fact that adjustment involves two factors, not one. It involves not only the new conditions but the individual who is to be brought into harmony with them. An adjustment is an agreement, and every agreement involves at least two parties. A good lawyer makes it his business to become acquainted with both, and the social worker must go and do likewise.

Some 15 or 20 years ago, a very important activity of the social worker was what was called "Americanization." At different periods the "Americanizer" corresponded with a fair degree of accuracy to the two conceptions of the social worker described above. He, or she, was either an enthusiastic and warm-hearted sentimentalist, or a trained and "efficient" technician who set out to teach the immigrant the history and ways and institutions of his adopted country. That history and those ways and institutions he knew well enough. It rarely occurred to him that he ought to know something about the immigrant. Of him, he generally knew nothing, with the result that he either imitated or bewildered or amused him. Many a solemn "Americanizer" succeeded in preserving his dignity and peace of mind only because he failed to discover how much he added to the gayety of "the nations" that he attempted to "Americanize." Since then, however, a profound change has taken place. The great discovery was made that the immigrant was not an Eskimo or South Sea Islander who merely needed to have the American culture "grafted" upon him. The immigrant, especially the Jewish immigrant, was discovered to have a culture of his own! And hard upon this discovery, a revolution took place in the process of Americanizing the Jew. It got to be felt that the Jew had something of his own worth preserving, that the attempt to cut him off from his past is doomed to failure and, to the extent that it may succeed, will have deplorable consequences. And it is now well known that most institutions interested in Americanizing the Jew are at the same time interested in preserving his own cultural values.

The most convincing evidence of this vital and constructive change of attitude is the Training School for Jewish Social Work in New York. Naturally, the institution is a young one. It was started by the National Conference of Jewish Social Work in June, 1924. But it has already graduated four classes of 60 members, all of whom have found fields of service in their profession, and are

contributing, some in modest, others in important capacities, to the pattern of Jewish life in America. As a national institution, drawing its support and student personnel from every section of the country, it returns its graduates already versed in the basic social sciences, men and women to whom social usefulness is not a mere phrase but a genuine ideal. The aim of the school is to preserve what is good in the old-time type of social worker and to supply his deficiencies, in other words, to adjust the social worker himself to his milieu before letting him loose to carry on his work of adjustment on behalf of others.

Here is a statement of underlying policy of the Training School for Jewish Social Work which illumines the distance that has been traveled since the old days of the social "uplifter":

"In recent years it has been borne in upon social scientists and social workers in this country that an appreciative understanding of the cultural backgrounds of the various groups of new arrivals is a key to vital and effective work among them. It is generally accepted that the lack of such equipment often means the difference between effective social service and wasted effort, not infrequently leaving in its wake only resentment and alienation. In the instance of the Jews this is especially true. Here is a group of people with an age-long rich heritage, transplanted into a new social environment. To help them not only to make the first difficult steps of adjustment wholesomely, but to stimulate them to conserve for American life that which is truly worth while in their own culture, are some of the most important aims of Jewish social work. This can best be done by those who know this cultural heritage and can intelligently work through it."

This policy finds clear reflection in the School's curriculum. Naturally, the courses include the theory and practice of social work generally as well as opportunities for actual experience in the field. But ample recognition is given to the doctrine "that successful social work with Jewish people requires an intimate knowledge and sympathetic appreciation of the history, traditions, customs, habits, ceremonials, ideals—in short, the background of the Jewish people." Hence courses are provided to give the students "the basic knowledge necessary for an appreciation of the culture and the historic personality of the Jewish people."

The importance of the social worker in the development of Jewish life in America is on the increase. He has adjusted himself, and is therefore now in a position to be a potent influence in the adjustment and crystallization of Jewish life in America. The center of gravity in the functions of the Jewish social worker is shifting from the individual—from so-called "case work"—to the community. And in the field of community institutions, the socially and culturally constructive are taking the lead over the merely palliative or rehabilitative. The social worker is becoming the community leader. His personal integration with Jewish life brings him to see Jewish life steadily and to see it whole. His vision is not narrowed to any particular or highly specialized field, although in practice he may be a specialist. More often than not, his leadership is not visible: he lets others, for good and sufficient reasons, occupy the foreground. But his leadership is none the less real.

It has been estimated that there are some 13,000 voluntarily organized and supported Jewish social service agencies in the United States on which American Jewry, in 1928, spent more than $30,000,000. Here is a vast field that beckons the socially-minded young man and woman with a genuine desire to devote themselves to the enrichment of Jewish life in America. It is a career that offers many compensations, and not least among them, the growing opportunities for usefulness and the growing confidence and esteem of their people.

JEWISH CALENDAR
5691
1930-1931

Rosh Hashonah	Tues.,	Sept. 23
	Weds.,	Sept. 24
Fast of Gedaliah	Thurs.,	Sept. 25
Yom Kippur	Thurs.,	Oct. 2
Succoth	Tues.,	Oct. 7
	Weds.,	Oct. 8
Shemini Azereth	Tues.,	Oct. 14
Simchas Torah	Weds.,	Oct. 15
*Rosh Chodesh Chesvan	Thurs.,	Oct. 23
Rosh Chodesh Kislev	Fri.,	Nov. 21
1st Day Chanukkah	Mon.,	Dec. 15
*Rosh Chodesh Tebeth	Sun.,	Dec. 21
Fast of Tebeth	Tues.,	Dec. 30
1931		
Rosh Chodesh Shevat	Mon.,	Jan. 19
Chamisha O'ser B'Shevat	Mon.,	Feb. 2
*Rosh Chodesh Adar	Weds.,	Feb. 18
Fast of Esther	Mon.,	Mar. 2
Purim	Tues.,	Mar. 3
Rosh Chodesh Nissan	Thurs.,	Mar. 19
1st Day of Pessach	Thurs.,	Apr. 2
8th Day of Pessach	Thurs.,	Apr. 9
*Rosh Chodesh Iyar	Sat.,	Apr. 18
Lag B'Omer	Tues.,	May 5
Rosh Chodesh Sivan	Sun.,	May 17
Shavuoth	Fri.,	May 22
	Sat.,	May 23

NOTE: Holidays begin in the evening preceding the dates designated.
**Rosh Chodesh also observed the previous day.*

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Rabbi Isaac

By H. S. BARON

RABBI ISAAC dropped the book he was reading and staggered to the window. He had been feeling ill for several minutes, but he had taken no notice of it. "It's because I know that my heart's weak," he had told himself. And then he had gasped for breath. The window was close by and the lower sash was up. He sank to his knees and as he flung his arms over the sill the agony of the struggle lessened, though he continued to breathe with difficulty. Placing his chin on his right arm, he avoided losing his balance.

A part of his long, graying beard, caught in the crook of his arm, reached his eyes. It annoyed him into full consciousness. He rose and managed to get into the easy chair. "How little it takes for a man to die," he reflected.

For a long time he sat in the chair, his eyes closed, realizing that he was alive and breathing normally. Then he heard his son's steps coming up the flight of steps. He quickly adjusted his skull cap, and ran his hand through his beard. When his son entered he was smiling.

"Hello, father," said the son. "I'm glad to see that you are relaxing." And then quickly: "If you'll promise not to excite yourself I'll tell you some good news."

"Good news?" asked Isaac. He noticed that his son's cheeks were flushed, and he said calmly, trying to keep a feeling of sadness out of his voice, "I can guess the news. You have passed, very successfully of course, all your examinations. But that is not news to excite me, Jacob."

"Of course not, father. I'm your son. The apple can't fall far away from the tree, can it?" smiled Jacob. "But I've done a little better than even you expected—are you sure you're not excited?" he took his father's hand and felt his pulse.

Isaac looked at his son, light-haired, tall, clear, blue-eyed, and clean-shaven. He wished he could see his temples and cheeks covered with a growth of hair. How happy this boy, the image of him, was. Was he, too, at his son's age, so unaware of his father's pangs?

"I must tell it to you or bust," smiled Jacob. "I've captured all prizes, all of them, father."

Isaac held out his hand. "I must not show him how unhappy I am about it," he thought.

"I'm sorry mother isn't home," Jacob continued. "I have to go away—she'll understand—and you'll be sure to keep calm, won't you, father?"

"Yes, Jacob."

"It means a fellowship—an opportunity to study abroad!"

When his son was gone, Isaac relaxed and sat with eyes closed thinking of his son, whom he loved, though the boy would not follow in his footsteps. For many, many generations the head of the family had been a rabbi. In the long chain of rabbis, one stood out, the great Israel Sarlanter. And now, after more than a hundred years, his son, who might have added to the rabbinic lore, was a doctor! His brilliant mind no doubt would take him far in the medical world; but the ancestral tradition that the first-born belonged to the service of God was broken. How did his father feel about it? Could he rest peacefully in his grave?

Isaac opened his eyes and looked about him, dazed. Had he not heard his father's voice? Yes, it was his father's voice speaking; it was still ringing in his ears. Why had he not understood it? Was he not worthy to listen to it?

Again he closed his eyes, and there was his father!

"Father," he asked, "can you not find rest in your grave because of my son, Jacob?"

There was no answer and the image of his father became more and more shadowy until it blended with the darkness.

Isaac opened his eyes and sighed. He, too, had not had peace of mind since his son had chosen the public schools, preparatory to a medical career. His father would know that. He recalled the night his father had spoken to him for the last time. "Isaac," he had said, "our lives are in the hands of God, but our hearts are ours to fill them to please Him." A little before, the deacon had knocked at their door and had told his father that he had just passed the synagogue and as he was passing it, he could hear voices raised in prayer. Then one voice that was loud and distinct called his father's name. "I know that the souls of the departed are at prayer there, and I dared not go in," the deacon had concluded. His father had turned pale, dismissed the deacon, and sent him to his room. In the morning he had found him dead.

At his father's death he was asked to be rabbi. But he had already accepted the call of another town, where his wife-to-be lived.

The memory of that courtship made him smile. The girl's father, the richest man in the town, had sent a matchmaker to his father, and then had come himself with the marriage proposal. He promised to provide for the son handsomely and his father sent his mother to see and talk to the girl. Her report was favorable.

"Could I have wished for a better wife?" he mused. "This modern method is wrong, or at least it is an inferior method. Love is sure to grow when a man and a woman come together with one idea, that it is their destiny to be man and wife. The trouble with the marriages of today is that the boys and girls are doing their own choosing and feel, when the first flush of passion is over, that they could have done better or that they may still do better."

The thought that he should choose a wife for Jacob made him smile. It seemed so preposterous. Times, ideas, and customs had changed so completely. He sighed, not for the things gone, but for his son, who, he divined, would be unhappily married.

He shook off his thoughts and closed his eyes and he was in the little town where, as the rabbi of the congregation and the son-in-law of Reb Gershen, life was flowing along pleasantly. Then one night he awoke. All was quiet, but as he raised his head the air suddenly burst into flames. Reb Gershen's sheds where the flax was stored were afire and belching forth fiery streams towards the wheat bins, the stables, and the other wooden structures. He cried out, awakening his wife, his father-in-law and his one-year-old son. At the sight of the fire his father-in-law began beating his breast, lamenting, "God, oh God, why, oh why have I deserved it?" He rushed out exclaiming, "Isaac, Isaac, we're ruined! We're beggars now!"

They looked for him everywhere and in the morning they found his charred body.

The memory brought tears to his eyes.

For a year he struggled with the small salary the town shule could afford to pay him. Then came the call from his birthplace.

But though he received the invitation to come to Anixt, the town was divided. The principal merchant had married his daughter to a youth with qualifications to be a rabbi and he insisted that the invitation to Isaac be recalled. He was outvoted and as a protest he extinguished the two lanterns in front of his house when Isaac's carriage approached, and his followers closed the shutters of their windows. Thus it was dark in Anixt's main thoroughfare that October evening, and as the carriage driver was unfamiliar with the town, a carpenter caught hold of the horses and tried to lead them. Being unaccustomed to such work he received a kick from one of the horses.

And no sooner was Isaac established than trouble began to brew. The merchant cut down his contributions to a minimum and talked of building a new synagogue and installing his son-in-law as an opposition rabbi. "We do not propose to allow ourselves to be ruled by tailors, teamsters, and shoemakers," he threatened.

One Saturday morning the carpenter who had been kicked by a horse limped into the synagogue and demanded that the members promise him enough money for a trip to Kovno to consult a famous physician. He sat down on the steps that led to the altar, thus blocking the approach to the holy scroll which was about to be taken out. The established custom not to remove a man forcibly from the altar protected him, and effectively prevented the congregation continuing with the morning prayer.

After 30 minutes of appeals to which the carpenter had but one reply, "I'm a father of four children," the principal merchant said that it was Rabbi Isaac's duty to order the carpenter away from the altar. But Rabbi Isaac continued to refuse to interfere. "He needs medical attention to get well," he said, "and he is the father of four children. His misfortune is our misfortune. We must all suffer proportionately and not turn away from him when he calls upon us for aid."

In the end the carpenter was pledged the financial assistance he required, and the cleavage in the town was complete. The rich sided with the merchant, the poor with Rabbi Isaac.

As the weeks passed, the struggle became sharper and more violent. A group of teamsters could not be restrained and they attacked the windows of the rich. To avoid bloodshed Rabbi Isaac left the town early one Sunday morning in March.

It was a cold morning and it started to rain. Their little girl became ill, and they stopped at the next town, where they remained for months without money and with a dying child.

Soon after the child was buried Rabbi Isaac found a haven in a larger city. Then he heard that the principal merchant of Anixt was dangerously ill. The town attributed his illness to his putting out the light of the lantern at Isaac's approach. "God is now putting out his light," it was said.

One morning the dying merchant's wife appeared and begged him to forgive her husband. Isaac, moved, said that he forgave him.

"But will God forgive him?" the wife asked.

"I cannot answer that," replied Isaac. "God is kind, but His judgment is beyond our understanding."

"Pray to Him," she begged.

Then Isaac remembered that on the day his little daughter had died he had raised up his hands to Heaven and implored divine justice.

"I will pray to Him to forgive me as well as your husband," he said. But as he prayed his heart became cold and he knew that her husband was dead.

"And my brother," she said, "the one who closed the shutters that evening, he is gradually losing his sight."

Isaac prayed and this time he could bring to his prayer the wished-for fervor.

Six peaceful years passed. Many of his supporters had left Anixt and had made their homes in New York. One of them, a teamster, had become unusually rich and was writing him letters urging him to come to America, promising to build a synagogue and expressing a willingness to send him any sum of money he named, as a pledge of his sincerity. Isaac would have liked to go, but he was afraid that his son Jacob, who was making such remarkable progress, would not have the opportunities to study rabbinal lore in the New World. Then a frenzied mob led by a police official attacked the Jews in the town. A wave of pogroms was sweeping the country, and though there were no massacres, many Jews were brutally beaten up, and Jacob, then 14, was nearly killed.

Isaac opened his eyes and found himself in his easy chair. So that was his life. Never before had he lived it over so vividly. A time comes in every man's life when he stops going forward, when his future is no more and he must seek nourishment, to sustain his inner self, in the past or in some other person. To some this sterility of soul comes early in life, long before the physical regression, at the wedding day, at the birth of a child, at a great physical, financial or spiritual loss which is generally a realization of defeat or an abandoning of a life-cherished ambition. To him it had come now, at 51, and the cause was his son's graduation from a medical school.

He sighed again and everything began dancing before him. Then he found himself in a circle of children holding hands, and he was a child, too. He must be dreaming. And who was that young man? What a strangely familiar face—and so pale! Of a sudden he was in his home town's synagogue. How large and black the phylacteries seemed on their foreheads! Why were their prayer shawls so white, almost like shrouds? And there was the deacon on the dais before the unrolled holy scroll! Was he calling his name to pronounce the benediction? Yes, there he was booming out his name again. "Yamid Rabbi Isaac b'reb Israel!" The voice grew louder and louder until it burst in his ears. . . .

Rabbi Isaac was dead.

A LOP-SIDED GENIUS

(Continued from Page 87)

hour, perched between the immobile and cold flanks of the inscrutable stone lions that stare so fiercely and hungrily at the magnificence of Fifth Avenue, my own gaze directed together with their own stone glance at the swarming and swirling throngs of that arrogant thoroughfare, hoping against hope and wishing for the impossible—hoping that he would come along as of yore, swaggering his unbuttoned overcoat in the breeze, swinging his briefcase to within an inch of my nose, break into that full-throated and ringing laugh of his, and his hackneyed exclamation, "Well, what news?" followed immediately by his bold leap into the rapids of fiction and cajolery, beginning as usual with his "Listen, come here! I have something to tell you! Come, let's have a cup of coffee and I'll tell you. Come on! Come on! No time to lose! Are you going? Then come on quick—I have something *goot* to tell you, something important to you!" And you would finally succumb.

Well, perhaps now I would go along without the turning of a hair or the twitch of the littlest muscle. I would go readily and listen to him by the hour, and wouldn't even venture to utter the mildest contradiction or scepticism even of his wildest Munchausenesque flights, but would, on the contrary, purse my lips firmly and let my nodding head and sparkling eye speak acquiescence to the most palpable absurdities and impossibilities. I promise that I would, provided that he would come back but for a minute.

Among Our Contributors

MAX HUNTERBERG is a lecturer and author who founded, in 1925, the Hunterberg League, for the promotion of better understanding between Jew and Christian. Born in Russia 47 years ago, Mr. Hunterberg's entire adult life has been spent in fighting anti-Semitism. In 1900, at the age of 17, he began to lecture in England and Ireland on the persecution of the Jews in Russia, the trial and crucifixion of Jesus, the Christian misconception of the Jews, and the Christian's debt to the Jews. He lectured on Jewish and literary subjects under the auspices of the London Union of Jewish Literary Societies, made a lecture tour of the United Kingdom, and finally arrived in New York in 1915, where he lectured under the auspices of the New York Board of Education and the National Council of Y. M. and Y. W. H. A.'s. He is the author of numerous magazine articles and many books, the best known of which is "The Crucified Jew."

JOSEPH LEFTWICH is a newspaperman living in London, where he has been editor of the Jewish Telegraphic Agency for more than ten years. He contributed poems and articles to literary publications in many countries, and edited "Renaissance," a London Yiddish literary and art magazine, in 1920-21. He is especially interested in art-subjects, on which he has written extensively. He lived with Enrico Glicenstein in London for several years. He also had close personal relations with the late Israel Zangwill. He traveled recently through Roumania for the Jewish Telegraphic Agency.

HAROLD BERMAN, who often does translations for the Jewish Publication Society, is also a prolific writer for the Anglo-Jewish press of articles of general Jewish interest.

HEYMAN ZIMEL has written many articles on Jews in the theater, and is himself the author of a play soon to be produced on Broadway.

LEON SPITZ is Rabbi of the Hoboken (N. J.) Jewish Center, and a prolific writer for the Anglo-Jewish press. Of recent years he has contributed many articles to the B'NAI B'RITH MAGAZINE on the parts played by Jews in various phases of American history.

DR. ABRAHAM CRONBACH has been professor of social studies at the Hebrew Union College since 1922. Previous to that date he was a rabbi in South Bend, Ind., in Ligonier, Ind., in the Free Synagogue, New York City, and in Akron, O. He is the author of numerous books.

JACQUES BIELINKY, one of the outstanding Jewish journalists in France, is a contributor to l'Univers Israelite, the organ of French Judaism.

NATHANIEL DAVIS is a student of Jewish social conditions and has written in various magazines on that subject. He resides in New York.

H. S. BARON is the editor of a trade journal in New York City, and is the author of "Haym Solomon," recently published by Bloch Publishing Co. He was born in Lithuania, but graduated from New York University in 1922.

MELVILLE J. HERSKOVITS is assistant professor of anthropology at Northwestern University.

SALO BARON, who for several years had been a professor in the department of history of the Jewish Institute of Religion in New York, became professor of Jewish history, literature, and institutions at Columbia University only a few months ago.

EDWARD CHAUNCEY BALDWIN is professor of English Literature at the University of Illinois where, in 1924, he was instrumental in the foundation of the first B'nai B'rith Hillel Foundation.

SAMUEL S. COHON is professor of theology at the Hebrew Union College.

LEE J. LEVINGER is Director of the B'nai B'rith Hillel Foundation at Ohio State University.

THE PRINTED PAGE

THE WANDERINGS OF HEBREW CULTURE

Hebrewisms in West Africa, by Joseph J. Williams, S.J., Ph.D., Litt.D. (The Dial Press) $7.50.

THE tantalizing resemblances to be discerned between the culture of the Negro peoples of West Africa and the early Hebrew civilization described in the Bible have given food for thought to many scholars. This book represents one of the most exhaustive investigations into the problem that has yet appeared.

Dr. Williams was for many years stationed in Jamaica, where he had intimate contact with the Negroes who live there. As he came to know them, he was struck by the resemblances between their customs and those of the people of the Old Testament. He therefore set about to determine the origin of the Jamaican Negroes, and satisfied himself that they are the descendants of the Ashanti people of the Gold Coast, West Africa. Going farther into his problem, he investigated the literature of the Ashanti and their neighbors, and found what appeared to him to be confirmation of his original hypothesis, and his conclusions are presented in this book.

The most valuable portion of Dr. Williams's book, I feel, is that in which he gives his evidence for the Ashanti origin of the Jamaican Negroes, something he clearly establishes. Whether the case for the Hebrew origin of the Ashanti culture has been equally well made is open to serious doubt. Too many students have fallen into the trap set by seeming resemblances between phonetically similar words of two far-removed languages, and to derive the Ashanti term for the Supreme Deity, Nyame, from Yahweh, or to point to the Hebrew word Torah as being the one from which the Ashanti Ntoro comes (especially in the light of the fact that Ntoro is not a body of law but the "spirit" which an individual inherits from his father, as contrasted to the "flesh" given him by his mother) seems to me to be more than the supporting evidence allows. Of course, it is not fair to Dr. Williams to select only two points out of the many which he offers, but lack of space prevents any full presentation of his argument, and the two I have mentioned are important ones. The route which he feels was travelled by these Hebrew influences was down the Nile to Kordofan, across the southern Sahara to Lake Tchad, then to the Niger, up the river some distance, and thence south to the Gold Coast.

To what extent is this hypothesis tenable?

That there are traits in almost all African cultures that resemble those of the early Hebrew is something that is well known. Consider, for instance, the Masai and their neighbors in East Africa, for whom a much stronger case for Hebrew influence could be made than for the Ashanti. Among these people, to eat meat and to drink milk within a certain specified time is considered wrong, and among them as among so many African tribes, circumcision is regarded as of major importance. The fact is, that on the basis of our knowledge, we must think of the entire old world as a cultural unit. A remarkable similar type of folk-lore is to be found in Africa, Asia, and Europe, the people of all three continents have the same regard for judicial procedure, all have or had similar forms of political organization. That they should also have common traits in their religious beliefs and practices is not strange. As is the case in this book, the assumption ordinarily made is that the origin of these traits must come from some people to whom we are related, or from whose culture our own is descended. Yet why should we assume that the Africans obtained their cultural ideas, religious or otherwise, from the Hebrews? Why might not the reverse be just as true? Or why might not both sets of traditions have sprung from some other source, common to them?

That there have been cultural influences that have left their trace all over the Old World, that all Old World people have certain outlines of their cultures in common, can be shown. But to demonstrate the point of origin in historic peoples is not as yet in our power.

MELVILLE J. HERSKOVITS.

A NAIVE OUTLOOK

The Lost Tribes a Myth, by Allen H. Godbey (Duke University Press).

THE author has accumulated throughout a life-time an enormous mass of material for this book the chief aim of which is better indicated by the subtitle, "Suggestions towards rewriting Hebrew history." The main thesis of the book is directed against the assumption that the Jews are in any sense a chosen people, and in particular against their alleged racial purity. The author's naive outlook on the Jewish past and future is best summarized by the following sentence—which is repeated as a sort of leit-motif throughout the book—"when Semitic ethnic uniqueness is no longer asserted, anti-Semitic outrages will cease." (p. 540.)

It is almost pathetic to see how intensive labor of several decades and a certain skill in pleasant presentation have been wasted to fight these windmills. If a book of that size were written to prove that the lost tribes are *not* a myth and that the Jewish race *was* and has *remained* pure from Biblical antiquity down, then it might have been a scientific discovery against the general consensus. But so, his repeated accusation of the Jewish superiority complex finds a full refutation in his own chapter VII, "Ethnologists and Jews," which is, in a sense, the most important chapter in the book, and to which he himself directs the lay reader from the beginning. He quotes therein several Jews: Feist, Boas, Fishberg, Salamon, Jacobs, all of whom happen to deny emphatically the racial purity of the Jews in former times. Quite different a problem is the "ghetto inbreeding" of the last few centuries and just this problem the author dismisses with a few occasional remarks.

Not even the 24 pages of pictorial material attached to the book, largely taken from the *Jewish Encyclopedia* and other easily available publications, or the 44 pages of a so-called critical bibliography, indeed often extremely uncritical and incomplete, justify the appearance of this book.

SALO BARON.

* * *

THE DREYFUS CASE AGAIN

Traitor! Traitor! The Tragedy of Alfred Dreyfus, by Johnston D. Kerkhoff (Greenberg).

THIS is a notable addition to the long list of books dealing with the best known "cause celebre" of modern

times—an affair which nearly plunged France into war and which in the decade following 1894 engaged the attention of the whole civilized world. Of the many volumes written upon the Dreyfus affair all have been hitherto in French. Indeed, the only complete discussion of it in English is the 28 pages devoted to it in the *Jewish Encyclopedia.*

The volume under discussion is in the form of fiction, but is a dramatic narrative of fact. Throughout, the author has shown remarkable judgment in unifying the mass of material so that irrelevant details are excluded and Dreyfus remains the central figure around whom the whole bewildering maze of intrigue revolves.

While admirable in structure, the story suffers somewhat in the telling from the author's sympathy with his hero. This betrays him now and then into a certain emotional unrestraint of expression which detracts somewhat from the effectiveness of the book's appeal. The bare facts are in themselves so poignantly tragic that any emotional expansion in the recital of them seems rather to lessen than to increase the effect of pathos.

Though the writer cannot be charged with falsifying a single essential fact in the tragic narrative, one cannot help questioning the value of keeping alive the memory of the great wrong done to this brave and patriotic Jew. Were Dreyfus today still unjustly condemned, the case would be different. As it is, he needs no vindication. He was completely exonerated in 1906, and France at that time made what reparation was possible by reinstating him in his military profession and giving him the cross of the legion of honor. Moreover, he had the greater satisfaction in 1914 when, having retired from military service seven years before, he volunteered, was accepted, and served honorably throughout the war as a lieutenant colonel in command of a battery. Great as were Dreyfus's sufferings unjustly inflicted, they were overshadowed by those of other Jews who in the course of the so-called Christian centuries have been men of sorrows and acquainted with grief, and whose wrongs have never been even partially righted. The writer questions whether the present approach to a better understanding between Jews and Christians—an approach at which we rejoice—may not be hindered by perpetuating the memory of the wrongs Jews have suffered at the hands of Christians. Dreyfus himself, the writer feels confident, would deplore such an effect. After his vindication Dreyfus said with true nobility of spirit, "I feel no bitterness. I nourish no hatred for those who have wronged me so bitterly. I feel only pity for them. What we must know is that never again can such misfortune befall any man."

EDWARD CHAUNCEY BALDWIN.

* * *

THE THIRD MOSES'S WORKS

Moses Mendelssohn, Gesammelte Schriften, Jubilaeumsausgabe, edited by I. Elbogen, J. Guttmann, and E. Mitwoch. Vols. 16 and 7 (Akademie-Verlag, Berlin).

THE beautiful Jubilee edition of Mendelssohn's collected works reflects credit not only upon the editors and publishers, but also upon all German Jewry. It represents a fitting tribute to the memory of the distinguished philosopher and champion of Jewish interests, who inaugurated a new era in Jewish life.

The sixteenth volume was edited by Dr. Hayim Borsdianski. It contains Mendelssohn's Hebrew and Yiddish-Deutsch correspondence. Many of these letters are now published for the first time. Some of them possess intense human interest. The letters addressed to Frommet Gugenheim, who subsequently became his wife, show Mendelssohn as a tender lover and thoughtful husband. Others, like those addressed to Jacob Emden, the famous rabbi of Altena, and to other important contemporaries are important from the standpoint of history and religious thought.

The seventh volume contains all the documents of the famous Mendelssohn-Lavater controversy. The elaborate and lucid introduction by Dr. Simon Rawidowicz casts much helpful light upon Mendelssohn's most successful role as defender of Judaism.

SAMUEL S. COHON.

* * *

CHRONOLOGISING THE BIBLE

Selections from Old Testament Literature, by Henry David Grey, with notes compiled by Wallace J. Vickers (Macmillan).

THE usual order of the Bible is perplexing to readers, for it is the order in which the books were compiled, neither the historical order of the events they portray, nor the actual order in which they were written. But the analysis of the various books, with the entire historical theory that goes behind it, demands a longer and more arduous course of study than the average reader cares to undergo. Hence this book reprints extracts from the various biblical books, putting the materials used in the order of writing, as far as scholars have ascertained it. We turn first to the Early Narratives then to Prophecy and History, the Lyric Poetry, Dramatic Poetry, Didacti Poetry and Prose Essays. The note and introductions to the various sec tions are brief, very simple, and utiliz the latest scholarly background.

LEE J. LEVINGER.

* * *

TEN MONOGRAPHS

Seed of Abraham, by Morris S. Lazaron (Century) $2.50.

SO MUCH has been written on the ter Jews who are the subjects of Rabb Lazaron's monographs that one opens the book with suspicion. One closes the book, however, with regret. The author proves that his understanding of his ten cosmic subjects is deep and broad, and his presentation is lucid and interesting throughout.

One feels that he has done a much better piece of work with the last five, Spinoza, Heine, Karl Marx, Disraeli, and Herzl, than with the first five, Moses, David, Jeremiah, Mary, and Jesus. Perhaps it is because they are more historical figures than legendary. Each of the ten, however, is studied against his own background; each emerges thoroughly human; and each is presented as a different facet of a many-sided Judaism. Rabbi Lazaron's chief service in this book has been to evaluate ten world figures which, in spite of a vast literature, are always absorbing and always important.

EDWARD E. GRUSD.

* * *

THE WANDERING JEWESS

Salome, The Wandering Jewess, *(My First Two Thousand Years of Love)* by George Sylvester Viereck and Paul Eldridge (Liveright) $2.50.

HERE we have one of the most charming books since the same two authors (who write as one) published "My First Two Thousand Years," a fanciful tale of the Wandering Jew. This is the feminine side.

Salome, granddaughter of Herod the Great, is cursed with eternal life by John the Baptist, and wanders through the centuries seeking to break the moon's tyranny over women and establish their superiority over men. She fails, but in failing, as the jacket blurb has it, "she unravels the mystery of love and finds her predestined mate."

The book is packed with wit of the most sparkling kind, and also mature and urbane philosophy on the subject of life and love. In her wanderings, Salome encounters many of the great figures of history, both Jewish and non-Jewish. EDWARD E. GRUSD.

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NEWS OF THE LODGES

The Greatest Need in B'nai B'rith Today

An Opinion by A. J. Livinson, of Mount Royal Lodge No. 729

THE confession must be made from the outset that it is not easy to answer the query as to what is the greatest need in B'nai B'rith today. Possibly one suggestion is as good as another, and perhaps no single recommendation could lead to effective achievement without annexing to it other propositions. But if it were insisted upon that there is such a superlative notion as the "greatest need" in contradistinction to a mere comparative "greater" need, then I would not hesitate to state that undoubtedly the most pressing contemporary want is the assumption of more responsibility by officers and brethren all along the line.

I admit that it is less difficult to protest or to place one's finger on a sore spot than it is to be in a position to carry out the remedy. Yet it need not be so. For the cure after the diagnosis and prognosis—supposing that there is a "patient," as one is led to believe that there is—is to be indicated and traced by our lucky stars. It is an individualistic problem based on personality of membership, their social will, and mass psychology.

It would be futile to say that the trouble calls for the appointing of an international fact-finding commission. That is not the way. There is such a pronounced interdependence of communal purpose and of action involved that commissions, conferences, conventions, or conclaves alone cannot do much else than pass resolutions. This course is a hollow half-measure. Rather is it the unitary lodge with its members that virtually holds the secret to the riddle. Adequacy is here tantamount, to borrow a thought from Harold J. Laski, to "the proper performance of public functions in a smaller sphere." Therefore the conclusion is forced upon one from the tenor of the foregoing that anything in the nature of public relation efforts or of propaganda that can cause lodge brethren to re-orientate their privilege as collaborators in a world-embracing brotherhood is in all essentials the greatest need of B'nai B'rith today.

WITH this issue of the B'nai B'rith Magazine, the "News of the Lodges" department has been materially increased in size and scope. We hope to continue this policy in the future, with the cooperation of the local lodges. This enlarged department is now ready to publish accounts of B'nai B'rith news of general interest—short items on local lodge events of outstanding importance; results of membership drives; accounts of honors won by the individual brethren both in B'nai B'rith and civic or national activity; initiations; dedications; innovations in lodge or charitable proceedure; etc., etc. Local lodges are requested to send to the Magazine, in addition to their printed matter and publications, individually written accounts of special events—EDITOR.

SINCE the B'nai B'rith Hillel Foundation Commission receives more requests for the establishment of new Foundations than it can grant, Springfield (Mass.) Lodge No. 684 has an active Hillel Committee of its own. This committee has already taken steps to perform Hillel work at Massachusetts Agricultural College and Amherst. The lodge held a dinner in Amherst recently which was attended by students of both these colleges for the purpose of finding out ways and means whereby Springfield Lodge could inculcate the Jewish students with the ideals and principles of the Hillel Foundation work.

A meeting will be held soon to consider a request that the lodge finance the furnishing of two rooms in a building in Amherst occupied by Jewish students. The rooms would be open to the Jewish students of M. A. C. and Amherst for social and intellectual purposes.

President Alfred M. Cohen Lauds Sam Beber

Youngest District Vice President Honored in Omaha

"SAM BEBER has made a name f himself. I love to think of hi and his achievements, but I prefer think of him as the symbol of th young Jew of th future. He is symbol of th true Jew of a generations."

Sam Beber

With thes words Presiden Alfred M. Cohe opened his ad dress at a ban quet in honor o Sam Beber i Omaha, Nebr last month Brother Beber is the first man unde thirty ever to be elected to the hig office of second vice president of Dis trict No. 6. More than 150 person attended the banquet, which was fol lowed by a dance.

"Show me a community of Jews who with proper humility are proud to be known for what they are working in their own way along Jewish lines where religion is concerned, and joining their fellow citizens who are not Jews in civic and every day affairs, and I am sure I shall find them enjoying the respect of their neighbors," continued President Cohen, stressing the need for Jewish self-respect and pride.

President Cohen praised Brother Beber especially for being the founder of A. Z. A., and described that junior Order and the B'nai B'rith Hillel Foundations as being two of the most significant Jewish forces in America today.

"We are charged with being gluttons for education," said the President. "It is a fact that the student bodies in universities and schools for higher education are being repleted year after year with ever-increasing numbers of Jewish boys and girls. Formerly they sought the larger universities of the East almost exclusively, but latterly they are enrolling in smaller universities in every part of the country. Until the taking over by B'nai B'rith of the Hillel Foundation at the University of Illinois about

even years ago, no organized or systematic effort had been made to care or the religious, spiritual, and cultural welfare of the vast number of ews and Jewesses, some of whom ame from homes with a fair measure f Jewishness, and others who came rom homes in which the light of udaism had flickered until it had bout reached the vanishing point."

Before the establishment of B'nai B'rith Hillel Foundations it was common for Jewish students to list themselves in their respective schools as anything but Jews, but no such delinquencies exist where there is a Hillel Foundation, said President Cohen.

"The other movement within B'nai B'rith that is intended to cultivate n Jewish youth a longing, a liking, nd a knowledge of Judaism is the A. Z. A., whose president from its beginning we are honoring tonight," he continued. "I pay him my profound respect. This organization like the Hillel Foundation was not in its first days a B'nai B'rith creation. Like Hillel it is an adopted child. It came to B'nai B'rith asking sustenance and encouragement. Six years ago it was an infant in age and size. It has become a lusty youth. A few boys, then, have increased until they now number full nigh 3,500, divided into chapters scattered over the entire length and breadth of the land. The boys are introduced into A. Z. A. with a ritual that is both sublime and impressive, and withal, thoroughly Jewish. They hold tournaments in which considerable attention is paid to athletics but far more to debates, essays, orations, and religious worship."

The President concluded his very inspiring address with a brief resume of general B'nai B'rith activities.

* * *

PRESIDENT Alfred M. Cohen's statement to the press following the announcement of Great Britain's new policy toward Palestine is as follows:

"The announcement of the new policy of the British government towards the Jew in Palestine will cause deep grief and disappointment to every Jew, whether Zionist or not. The incomplete reports at present available here indicate a reversal of the Balfour declaration as confirmed by the League of Nations, whether construed liberally or literally. It seems unbelievable that Jews should be barred from their cradle land which they had been encouraged to rebuild and resuscitate. One may express surprise that economic difficulties of colonization should become apparent only after a brutal attack on innocent men, women and children, with resultant loss of many lives, and that this should be set up as a reason for excluding further immigration of Jews. Ample evidence has been furnished by competent non-Jewish observers and investigators that the effect of years of work by Jews in Palestine has bettered the economic conditions of the Arab population. One dislikes to think of Great Britain, with its fine tradition for fair dealing and faithful adherence to solemn pledges, as yielding to political pressure, but if she has then Jews the world over must have recourse to the higher authority of the League of Nations."

* * *

A. B. HORWITZ, delegate of Covenant Lodge No. 569, Duluth, Minn., to the last District No. 6 convention, embodied in his report to his lodge a number of suggestions well worth consideration by all local and district lodges:

"These conventions are excellent opportunities to discuss vital Jewish problems, to exchange ideas, to instruct lodge workers in better ways to handle local Jewish problems, to educate and inspire workers.

"I would offer the following suggestions for work at conventions: Sessions to discuss ways and means of conducting in each community good will work, of eliminating economic discrimination; an educational session on creating interesting programs for lodge meetings; several sessions on talks by capable men on the national and world position of the Jew, thus broadening the horizon and vision of our lodge workers; a session discussing ways and means of lodges benefitting and raising to a higher level Jewish standards of the local communities—full, free discussion and exchanges of experiences to be afforded here. There are many problems, principles, policies, that could be discussed that would be a real help to the life of Jewish communities. Time spent on cheap electioneering and nominating speeches could well be entirely saved by having a nominating committee present a slate of officers and probably only 15 minutes would be needed for the elections."

* * *

AN INTERESTING cooperative meeting of members of Leavenworth and Atchison, Kans., and St. Joseph, Mo., lodges was held recently in Atchison. More than 75 brethren were in attendance. Abe Bear, President of Sholem Lodge of Leavenworth, opened the meeting with the ritual and then turned the chair over to Morris M. Levin, chairman of the entertainment committee and secretary of Sholem Lodge. Louis Kramitz, of St. Joseph, a member of the general committee of the Order, delivered the principal address of the afternoon. Remarks were also made by Rabbi Adler, St. Joseph; Julius Abeles, Leavenworth; Abe Kaplan, St. Joseph; Raymond Briman; and Maurice Friedberg.

Here is part of a large crowd which visited the Succah in the B'nai B'rith Hillel Foundation at the University of California, Berkeley, Cal. All the Jewish holidays are appropriately observed at all of the eight B'nai B'rith Hillel Foundations.

ORGANIZE B'NAI B'RITH COUNCIL OF WESTERN PENNSYLVANIA

AN enthusiastic delegation of 200 representatives from 14 western Pennsylvania lodges crowded the meeting hall and public auditorium of the Y. M. and Y. W. H. A. of Pittsburgh November 2. The occasion was for a two-fold purpose: it signalized an auspicious and formal opening of the activities of the recently-formed B'nai B'rith Council of Western Pennsylvania, and afforded members in the western part of the state an opportunity of honoring the President of District No. 3, Abraham L. Wolk.

The sessions of the Council opened with M. Leon Tolochko as presiding officer. Various problems affecting the lodges were then discussed. Notable contributions to these discussions were made by Frank R. S. Kaplan, of McKeesport; Jack Marcus, President of Pittsburgh Lodge No. 44, who also delivered the opening address of welcome; I. M. Jaffe, of Butler, who delivered the response; Milton Schaffner of Erie; and Dr. Rosenthal of McKeesport.

A resolution was adopted condemnatory of the action of Great Britain with regard to its change of policy in Palestine. The Pittsburgh Lodge's degree team then initiated five candidates into the Order.

The banquet was formally opened in the Morris Kaufmann Auditorium. The toastmaster and presiding officer at the banquet was Harry R. Levy, of McKeesport. Interspersed with vocal and musical numbers offered by distinguished Pittsburgh artists, the banquet was a scintillating and brilliant success, the result of diligent and capable planning on the part of Brother Levy and his committee. Judge Joseph L. Kun of Philadelphia spoke in his usual eloquent and forceful manner and captivated his listeners with the sincere B'nai B'rith message which he delivered. Judge Joseph Stadfeld of Pittsburgh, who followed him, surprised his auditors by informing them that he has been in the ranks of B'nai B'rith for a half century. He is the worthy successor of that great Ben B'rith, the late Judge Josiah Cohen. His address was a dignified and scholarly restatement of the fundamentals of Jewish idealism. Other speakers at the banquet were Nathan M. Katz, secretary of the B'nai B'rith Council of Western Pennsylvania, who spoke on the aspirations and purposes of the Council; Dr. Rosenthal; M. Leon Tolochko, President of the Council, who on behalf of the Order presented Brother Wolk with a beautiful gift; and finally Brother Wolk himself, who made the closing address, in which he lauded B'nai B'rith and reaffirmed his faith in its future. Throughout all of the addresses, congratulations and laudatory remarks were addressed to Brother Wolk for his achievements in the Order. Telegrams and letters were received by the toastmaster and read by him to those assembled, from President Alfred M. Cohen and other leaders in B'nai B'rith.

New Building, B'nai B'rith Home for Aged, Yonkers, N. Y.

* * *

DR. I. M. RUBINOW, Secretary of the Order, asked a question a year ago at the B'nai B'rith Hillel Foundation at Ohio State University, and answered it last month, before a large and enthusiastic audience in Columbus. The original question was "What's Worrying the Jewish Student?" Last year he analyzed the different phases and aspects of the social, cultural, and economic maladjustments to which Jewish students are generally exposed. More recently he pointed the way out.

"Education is the cure," he declared. "First of all, the education of ourselves to know ourselves. The Jewish student should study his own people, his own race, its history and culture, before anything else.

"The next thing is to understand those of the other side—to have tolerance . . . Finally, as a last resort, where the light of understanding fails to clear up the shadows, we must *act*.

ON Sunday afternoon, October 26, District No. 1 dedicated its new Home for the Aged at Yonkers, N. Y. The new building is located at Stanton and Amberson avenues, just a stone's throw from the old structure which it replaces.

The auditorium was overflowing with members and friends. The ceremonies were most impressive. Joseph Rosenzweig, chairman of the building committee, was in charge of the program. The guest of honor was Lieut. Governor Herbert H. Lehman, and the dedicatory address was delivered by Rev. Dr. Nathan Krass of Temple Emanu-El. Other speakers on the program were Supreme Court Justice Albert Cohn, President of District No. 1; Hon. John J. Fogarty, Mayor of Yonkers; Joshua Kantrowitz, President of the Board of Governors of the Home; Louis Fabricant, member of the Executive Committee of the Order from District No. 1; Mrs. Hugo Josephy, representing the Ladies' Auxiliary Society of the Home; Rabbi Benjamin Werne; and Dr. Alfred M. Hellman.

For 49 years the Mother District of B'nai B'rith has maintained this Home for its members, their wives or widows, where they might pass in peace and quiet the balance of the span of life allotted them. The institution was the "Pride of the District," but after serving admirably for so many years, the former structure became inadequate and unsafe. Ever solicitous of the safety and welfare of its people, B'nai B'rith decided to sell the old Home and build a new one suitable for its modern needs. The new Home is a model for institutions of its kind.

PHILIP ANGEL, a member of Huntington (W. Va.) Lodge No. 795, has been appointed Assistant United States District Attorney for the southern district of West Virginia. Brother Angel received his law degree in 1928 from the University of West Virginia, where he was instrumental in establishing the Jewish Student Congregation which later formed the nucleus for the B'nai B'rith Hillel Foundation at that school. He was also president of the local chapter of Phi Sigma Delta fraternity as an undergraduate.

Philip Angel

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THE season's opening meeting of Hill City Lodge No. 241, Austin, Tex., took place in the palatial quarters of the Texas Hillel Foundation, which are to be available for any future meetings and functions of the lodge. Professor H. J. Ettlinger, of the department of pure mathematics of the University of Texas, presided. Morris D. Meyer, of Houston, President of District No. 7, was the principal speaker of the evening, while talks were also given by Dr. Ettlinger; William J. Koen, secretary; Joe Koen, past president; Philip J. Tocker, student assistant director of the Hillel Foundation; Israel Smith, president of the Hillel Foundation Student Council; and Rabbi Samuel Halevi Baron, Director of the Foundation.

The keynote struck by all the speakers was that with the B'nai B'rith Hillel Foundation a reality on the University of Texas campus, there is furnished an added incentive to enthusiastic activity on the part of the B'nai B'rith lodge in the capital city of the Lone Star State.

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A SUCCESSFUL season at the B'nai B'rith Fresh Air Camp was reported at the first meeting of the season of Winnipeg Lodge No. 650. The lodge owns the camp, which consists of five acres of wooded beachland on Lake Winnipeg, about 50 miles from Winnipeg.

More than 400 underprivileged children who otherwise would have spent the entire summer in the city were given two weeks of sunshine and happiness. An interesting feature of the camp, reported by Brother A. E. Canor, Camp-Chairman, was the Jewish atmosphere and surroundings in which the children lived. Friday night and Saturday synagogue services were conducted regularly at the camp, while the dietary laws were adhered to strictly. More than 22,000 meals were served during the summer. Not a single accident or case of sickness occurred to mar a perfect record.

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TWENTY past presidents of Eshcol Lodge No. 55, Dayton, Ohio, were honored at a special meeting of that lodge recently. The autumn season was formally opened late in October with a monster meeting, addressed by Sidney G. Kusworm, a member of the Executive Committee of the Constitution Grand Lodge, who described in his usual forceful manner the various phases of the work being carried on by B'nai B'rith in this and other countries.

LOUIS MANALAN, for 15 years a loyal member of Lake Lodge No. 831, Gary, Ind., has something to be proud of. His son, Hyman, 16, won the first Gary *Post-Tribune* annual fiddle contest recently. There were 17 contestants of high school age in the competition, and the first prize was a valuable handmade violin, donated by Elek P. Simon. The large audience, including the youth's own competitors, applauded wildly when Hyman finished playing "Students' Concerto" by Seitz.

Hyman Manalan

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Richard E. Gutstadt, New Director of Membership Bureau, Begins Duties After Many Testimonial Farewells

RICHARD E. GUTSTADT, popular secretary of District No. 4 for many years, arrived in Cincinnati early last month to take up his duties as Director of the newly-created B'nai B'rith Membership Bureau. Brother Gutstadt is brimming with new and original ideas for increasing the membership of the Order and for increasing the interest of the existing members.

Richard E. Gutstadt

Prior to his departure for Cincinnati, Brother Gutstadt was the recipient of many farewell and testimonial affairs. The first was a farewell dinner by past presidents and community leaders of Oakland, Cal., and a complimentary meeting of the entire lodge. Next was a final luncheon of the workers of the Jewish National Welfare Fund in San Francisco, which was directed by Mr. Gutstadt. Eddie Cantor was also a guest, and several hundred active community leaders and workers in the campaign were present. When Mrs. M. C. Sloss, the foremost Jewish woman community worker of the West, presented him with a watch and chain, Brother Gutstadt was so overcome with emotion that the power of speech temporarily deserted him. Later he was guest of honor at a dinner and lodge meeting of San Jose (Cal.) Lodge, and the Hillel Foundation at Berkeley.

San Francisco Lodge No. 21, his own lodge, chose to honor its favorite son with a dinner-dance and testimonial banquet. More than 100 wires were received from local and national organizations and leaders at this affair.

Lucius L. Solomons, First Vice-President of the Constitution Grand Lodge, made the presentation at a dinner given in Brother Gutstadt's honor by California Lodge No. 163; the same evening Mr. and Mrs. Gutstadt were guests of Columbia Auxiliary, where presentations of gifts were also made.

More than 100 members of San Francisco Lodge gathered to express their good wishes at a meeting of the 21 Luncheon Club in honor of the departing brother. Hope Lodge of Stockton, Cal., gave a dinner and a large closed meeting attended by almost 100% of the membership.

On the very eve of his departure, Brother Gutstadt was guest of honor at a testimonial banquet given by Los Angeles Lodge.

En route across the continent Brother Gutstadt, besides stopping at Los Angeles for this affair, also stopped at Phoenix, El Paso, Little Rock, Dallas, Memphis, and Louisville, where he conferred with B'nai B'rith leaders in connection with the work upon which the Order is about to embark.

CUTTING IT SHORT

Missouri Lodge No. 22, St. Louis, passed its 75th anniversary on November 16. The occasion was featured by an address by President Alfred M. Cohen.

A formal Thanksgiving Eve ball was held by Springfield, (Mass.) Lodge No. 684 with a two-fold purpose: first, to bring the members of the lodge and their wives and friends together to enjoy a social gathering; and second, to derive funds to cover the expense of the lodge's annual Chanukah affair, all profits from which are used to give the poor Jewish children of Springfield a Chanukah party.

Both Adolf Kraus Lodge No. 72 and its Women's Auxiliary No. 50 initiated candidates at a "Fraternity Spirit Dinner" recently. Julius M. Kahn, past president of District No. 6, delivered the address.

Abraham Lincoln Lodge, Bloomington, Ill., sponsored a meeting of the Central Illinois Council recently. Brothers William Sultan and Julius Kahn represented the District Grand Lodge. Morris B. Kelinson, Rock Island, was named president for the coming year; Paul Tick, Decatur, vice president; Mitchell Rudman, Rock Island, secretary; and Lee Greenman, Champaign, treasurer.

Louis Fabricant, New York City, member of the Executive Committee from District No. 1, has recently been appointed by the Attorney General of the State of New York as a Special Attorney General to take charge of the prosecution of election frauds in Bronx County.

The first annual debate of Oakland (Cal.) Lodge No. 252 had as its subject, "Resolved, that the B'nai B'rith should accept the idea of Jewish Nationalism." Tevis Jacobs and Harry Gross upheld the affirmative; Ed. Mittelman and Dave Krinsky, the negative. Discussion followed.

The Hon. R. L. Maitland, K. C., M. L. A., addressed a recent meeting of Samuel Lodge No. 668, Vancouver, B. C. During the evening presentations on behalf of the B'nai B'rith Wider Scope Committee were made to Brother N. Brown on the occasion of his marriage and to Abraham (son of Brother J. Goodman) on the occasion of his Bar Mitzvah.

D. M. Marvin, Ph.D., economist of the Royal Bank of Canada, and one of Canada's outstanding economists, addressed Mount Royal Lodge No. 729, Montreal, recently on "The Present Financial Outlook."

Rabbi Samuel Koch, President of District No. 4, has been visiting some of the lodges in his district. His latest visit was to Los Angeles Lodge No. 487, where he was a guest at a luncheon given in his honor.

Kansas City Lodge No. 184 turned out in large numbers for an event grandly styled "Gala Ladies' Night and Card Party."

B'nai B'rith members played leading parts in the installation of Congregation Gemiluth Chassodim, Alexandria, La. Hon. George J. Ginsberg, a member of the state legislature and past president of Rebecca Lodge No. 240, Alexandria, read the scripture, while the acceptance of the charge was made by Rabbi Albert G. Baum.

Leonard H. Freiberg, President of District No. 2, was the speaker at an impressive service recently, in which Cleveland Lodge No. 16 welcomed the new Balfour Lodge, Lakewood, O., into the B'nai B'rith fold.

Oakland Lodge No. 252 celebrated its 55th anniversary recently with a dinner dance at the Hotel Oakland.

Chapters No. 135 and 136 of A. Z. A. were installed recently at Dallas and Houston, Tex., respectively.

An interesting program was held at a recent meeting of Argo Lodge No. 413, Washington, D. C. Dr. Ben Zion Emanuel, principal of the Hebrew School, was the speaker; a large class of candidates was initiated into the Order; and Oscar Leonard, former field worker for the Wider Scope Committee, and now Executive Director of the Jewish Welfare Federation, delivered a short talk on Jewish current events.

The Protestant, Catholic, and Jewish faiths were discussed at a recent meeting of Zion Lodge No. 62, Columbus, O., by Dr. Thomas Taylor Crawford of the Oakland Park Presbyterian Church; John A. Connor, attorney; and Rabbi Jacob Tarshish of the Bryden Road Temple.

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A KOSHER lunch and a violin recital by Mr. Lester Abrams of West Palm Peach, Fla., featured the opening meeting this season of Mamre Lodge No. 824, South Bend, Ind. Plans were laid for a popular Thanksgiving Ball. Walter Arnold, one of South Bend's most prominent attorneys, was the principal speaker of the evening.

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REPUBLICAN, Democrat, Socialist, and Independent candiates for governor of Oregon delivered addresses before Portland, Ore. Lodge at its second meeting of what it optimistically terms "Greater Lodge Season." The lodge has resolved to signalize this season by increased activity along all lines of B'r B'rith service; increase membershi and extend cultural activities.

The first meeting of the seas brought out the largest B'nai B'ri attendance in many years.

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SIX past presidents of Waukeg (Ill.) Lodge No. 933 filled the chai of the lodge at its first meeting of t season. Dr. M. J. Kaye, president 1924, acted as president; Theodo Blech, 1925, vice president; Louis Di mond, 1929, secretary; William Jacob 1927, monitor; M. F. Jacobs, 192 warden; and J. A. Miller, who w president in 1922, 1923, and 1926, acte as inner guard.

* * *

THE first meeting of the season Monongahela Valley Lodge No. 77 Monessen, Pa., was held in the ne A. Z. A. home. The lodge is ver proud to be able to announce that has taken the initiative in dedicatin a new home to the A. Z. A. With a interesting cultural program ahead o it, the lodge looks forward to one o its most successful years in its history

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LADIES AUXILIARIES

MRS. L. ROTSCHILD was chairma in charge of the Monster Fal Rummage Sale of Chananiah Auxiliar in New York recently. All the article contributed were sold for the benefit o the auxiliary's milk and egg fund fo undernourished people.

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THE Auxiliary of Springfiel (Mass.) Lodge No. 684 celebrate its tenth anniversary during Novem ber. Mrs. Herman Adaskin was i charge of the program.

A large attendance greeted the open ing of the auxiliary's season. Mrs. Max Skvirsky gave an interesting review o the conditions in Palestine since Theo dor Herzl's time. Mrs. Lillian Nathan will be in charge of the annual New Year's Ball, proceeds from which will be used to send needy children to a summer camp next year. Eleven were taken care of for two weeks last summer by the auxiliary.

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IN AN eloquent resolution, Ladies Auxiliary No. 79, Irvington, N. J., recently expressed its profound sorrow at the death of one of its sisters, Sophie Sarahson, who was the mother of the Auxiliary's past president, Sister Marie Gold. Mrs. Sarahson was hailed as one of the outstanding and most loyal workers in the group.

ACROSS THE SEAS

AN agreement was reached in October between the B'nai B'rith City ibrary in Jerusalem and the Hebrew niversity Library, as a result of hich the vast resources of the latter re placed at the disposal of the readrs of the City Library on the basis f orders given 24 hours in advance. his step marks the ultimate in serice which the B'nai B'rith Library is endering to the people of Jerusalem nd indeed of all Palestine.

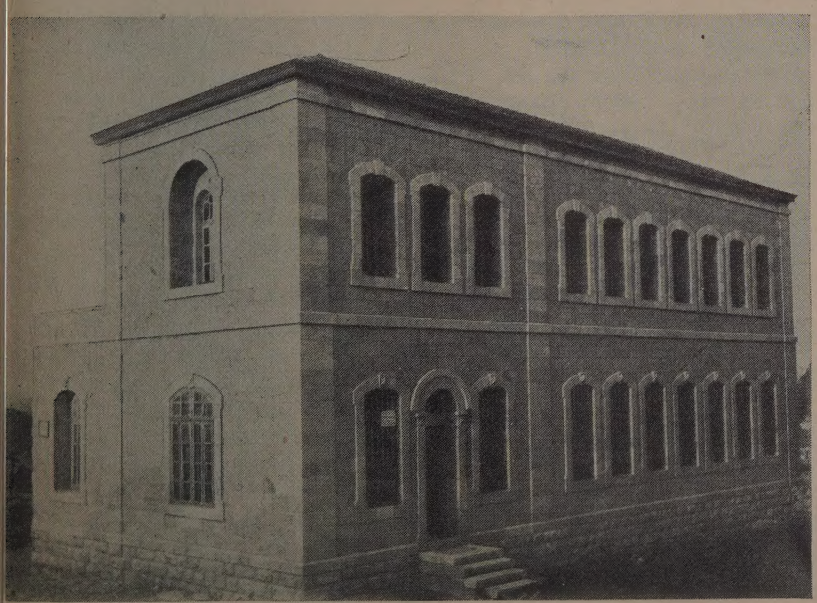
The library was originally founded y Jerusalem Lodge in 1888; at the utbreak of the world war it contained 32,000 books. After the war became the National Library of alestine, under the joint control of erusalem Lodge and the Zionist Oranization, but with the founding of he Hebrew University in 1925 the ibrary became the National and Uniersity Library. Thus, when the Wolfohn Memorial Library of the Hebrew niversity was dedicated in April of his year, most of the books were ransferred from the B'nai B'rith City ibrary up to Mount Scopus, and the itizens of the town were deprived of he benefits they had been enjoying o many years.

The Executive Committee of the rder thereupon voted the necessary unds to make possible a separate brary for Jerusalem proper. It is oused in the original library building; the books occupying the first floor; the lodge quarters and B'nai B'rith Loan Society are on the upper floor.

About 11,000 books were left behind by the National and University Library, mostly Hebrew, with a small number of German, English, Yiddish, Italian, Russian, and Polish works. There are now approximately 12,500 books in the library — belles lettres, history, religion, sociology, philosophy, philology, art, and sciences—in Hebrew, German, English, Yiddish, French, Russian, and Polish.

The reading room is open all day on weekdays, and on Saturday afternoons. From May to September the reading room was visited by 4,305 persons. Nine daily papers are received as well as 10 weeklies, two fortnightly reviews, 12 monthlies, one bi-monthly, and one quarterly. The staff consists of a librarian, two assistants, and a messenger, while the control is in the hands of a sub-committee of five brothers of Jersualem Lodge under the chairmanship of Brother Isaiah Press, the deputy president of the Palestine District Grand Lodge.

The B'nai B'rith City Library is striving always to increase its stock of books, and therefore will welcome books or periodicals sent them by B'nai B'rith members in other countries.



B'nai B'rith City Library in Jerusalem. This handsome building also serves as the home of Jerusalem Lodge.

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B'NAI B'RITH in Czechoslovakia has been unusually active in cultural work recently.

The Society for the History of the Jews in Czechoslovakia has just published its second annual, a volume of more than 500 pages. The articles are written in a popular, interesting, even thrilling way, but are nevertheless strictly scientific. Brother Professor Dr. Samuel Steinherz is editor.

These publications of the Society are very interesting, for the story of Jews and Judaism in Bohemia, Moravia, Silesia, and Slovakia has been of great importance. Special attention may be called to the following articles:

Prof. Steinherz investigates the story of the Jew Jacob, who in the year 1124 occupied the highest charge in his land and who afterwards fell into disgrace.

Prof. Engel writes about the expulsion of the Moravian Jews. One of the contributions is dedicated to the Jews in Schwichau (Bohemia), another to those in Pirnitz (Moravia), and still a third to those in Rosenberg (Bohemia).

Especially interesting and exciting is an article of Josef Bergl about the Jewish massacre in Bohemian Leipa in 1744. Interesting picture supplements from old manuscripts in Moravia and the translation of a Hebrew chronicle of the 18th century are also included. This book, which retails for $3.50 at the Historical Society, Ruzova 5, Prague, is of great importance to the historian, and will meet with interest in every Jewish sphere.

* * *

THE oldest member of B'nai B'rith in Czechoslovakia, the second honorary Grand President, Dr. Josef Schanzer, died recently in Pilsen. He was co-founder of Union Lodge, the oldest in the District, and was one of the most famous lawyers in the country.

Thanks, Thanks, Kind Friend

THE following incident actually happened.

It was the annual meeting of the congregation. Its secretary had failed to bring to the meeting the minute book wherein was recorded the name of the trustee whose term of office expired at that time. New officers were to be elected. Laudatory expressions were given for the retiring officers—the president, the vice president, and the retiring trustee. But who was the retiring trustee? No one seemed to know. He had been elected a long time ago to serve several years, but no one remembered. How, then, could he be thanked?

It was easily done. One member moved that a vote of thanks be given to him whose name was recorded in the minutes as the trustee to be retired at this meeting.

* * *

How About Methusaleh?

"DID you hear the latest scandal? Sarah Lifshitz is getting married to a man old enough to be her grandfather!"

"Impossible! There aren't any men that old."

Take Care

SOMETIMES it pays not to be too anxious to learn what tiny tots have to say, when forced to answer questions. For instance, there is the case of the proud aunt, who wanted to show off her little nephew, Henry, before company.

"And what does Henry say," she gurgled, "when auntie goes away?"

"God be praised!" sighed Henry.

No Fair

ISAAC went to town every week to buy stock for his shop. He went in great style, with a chauffeur driving his car. Both he and his chauffeur, however, were unfortunately addicted to the bottle, and one time they woke up to find themselves in a ditch, the car overturned.

"Look here," said Isaac sternly, when they finally reached home, "from now on, at least one of us must always remain sober while we're in the car."

A month later the chauffeur resigned.

* * *

Only Once in a Lifetime

IN A city in Europe there dwelt a woman many years ago who, in accordance with Jewish custom, hired a young boy to come and light her oven every Saturday so that the house would be warm. One Saturday her youthful "Shabbos goy" failed to show up, with the result that the house was like an ice-berg all day Saturday. The next week the rascal showed up, and the woman took him to task.

"Where were you last Saturday?" she demanded.

"Forgive me," cried the lad, "I was *bar mitzvoh*. I won't disappoint you any more."

* * *

Stumped

LITTLE ABRAM, like all boys, was curious. He began asking his rabbi some very difficult questions.

"Can God make everything?"

"Yes, everything."

"Everything He wants?"

"Yes, my son."

"Well, can he make such a big stone that He Himself couldn't move it?"

* * *

Back to Old Customs

"THAT young bride certainly does worship her husband, doesn't she?"

"Yes. She places burnt offerings before him three times a day."

THE following, whose jokes appear on this page, will be rewarded with books: Nelson Ronsheim, Cincinnati; Esther Q. Toelfeld, Bridgeport, Conn.; Mrs. Boris Brutskus, Berlin, Germany; Sam Abrahams, Huntington, W. Va.; and Mrs. H. Kaufman, Corsicana, Tex.

The People of the Book

REB AARON'S son had been living in the city, where he had been attending school and devoting all his spare time to writing. His efforts had been rewarded only by one rejection of his manuscripts after another until he reached the end of his financial resources. Being too proud to write home for money, he was at last forced to sell part of his library. His next letter home was a joyful one. It began:

"Dear father—Fortune has smiled upon my efforts. I have at last reached the point where my books are supporting me. . . ."

* * *

Absolute Faith and Confidence

MRS. RIFKE: Aren't you a little worried about your affairs back home, Mose. Are you sure that new clerk you hired is trustworthy?

Mose: Pshaw. I ain't in the least worried about him. I know he's reliable. I always know what he's going to do next.

Mrs. Rifke: What's that?

Mose: Nothing.

* * *

A Good Reason

AFTER Levine lost all his money, his friends thought he would give up some of his expensive habits—for instance, riding first class on the trains. But no, always he traveled first class, and in Europe, that is a luxury.

"Why do you always travel first class?" one of his friends asked.

"If I would travel third class," replied the astute Levine, "I would always meet my creditors."